Clothed with the Sun

Summer 1986 Volume 6 Number 2

- **BODY WATCHING**
- **Nakedness & Edwin Meese III;**

The Pornography Commission & Positive Nudity

club RIËNT

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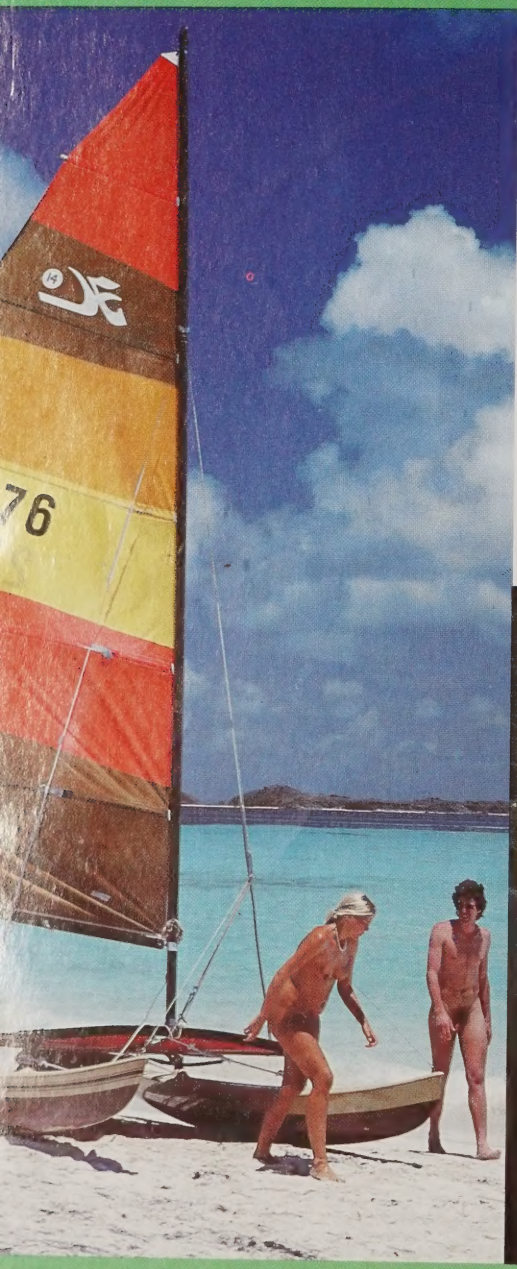

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I enclose $25 each for one-year Naturist memberships, including 4 issues of *CLOTHED WITH THE SUN,* to be sent to:

Name(s) Address City, State, Zip

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"Revealing the World As It Changes"

CLOTHED WITH THE SUN

The Quarterly Journal of Clothes-Optional Living

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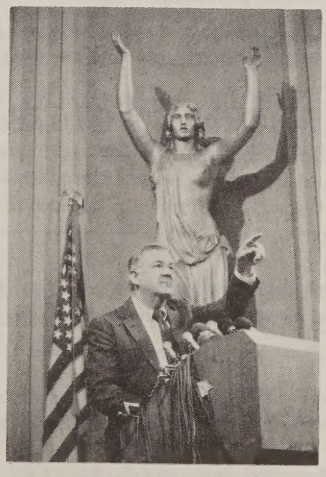

FAREWELL TO SUMMER & SHIRTFREE STRATEGIES

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Cover: Edwin Meese III Accepting Report of the Pornography Commission at the Dept. of Justice. —Associated Press

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Official Publication for the **North American Naturists.** See p. 80

Naturist Travel

P.O. Box 132, Oshkosh, Wis. 54902

1986-87 Schedule

Hello, I'm Nanci. I'm the new manager at Naturist Travel. I'm eager to assist you in deciding on a clothes-optional vacation that will knock your socks off! We have a NEW TOLL FREE NUMBER and I invite you to call with your wish list. When do you want to go and where? Write to me for brochures. Or phone 1-800 822-4205 (in Wisconsin 414 725-0125). Nanci Nollenberg

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What's as fun as a Club Med village before Club Med lost interest in nude beaches? Answer: the new floating Club Sea which goes from island to deserted island with an armada of watersports equipment! Ship features small nude sunbathing deck, and although some clothing's required elsewhere, you can create your own dress code by going down-beach during long days ashore. Sails from Antigua weekly to mid-April. Sat. to Sat., 7 nights aboard. Go anytime or—

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Naturist Travel has booked group space during popular President's Week. Prices are inclusive for week, even air! Dble occ., per person from Miami $1139, from New York $1159, from L.A. $1359. RESERVE NOW—THIS WILL BE SOLD SOON!

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club RIENT
SAINT MARTIN FRENCH W INDIES

"HAVE YOU BEEN TO CLUB ORIENT YET?" A 'must' for everyone some day. Is this going to become your lucky year to savor the most beautiful of all clothes-optional environments? The vacation you will always remember — and will want to repeat . . . Ask for free brochure on Club Orient and the airfare from your gateway city.

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AGDE

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TRENDS

Mall Motto

If God had intended for us to wear clothes we'd be born in department stores instead of hospitals.
—Bo Brown, Martinsville (Va.) *Bulletin*

It's Nudist Colony By a Neck

"The news wasn't that Nudist Colony won the $56,325 Sir Ivor Stakes yesterday at Laurel Race Course. It was more noteworthy how the horse won his second straight stakes race. He did so with a rally down the stretch to edge Citation Road by a neck. Nudist Colony won it, all right . . . but just barely."
—*Miami News,* July 7

Taking the Top Off a Mystery

Far more than Europe, America has made a mystery and a fetish of the female breast. It's touted as it is covered.

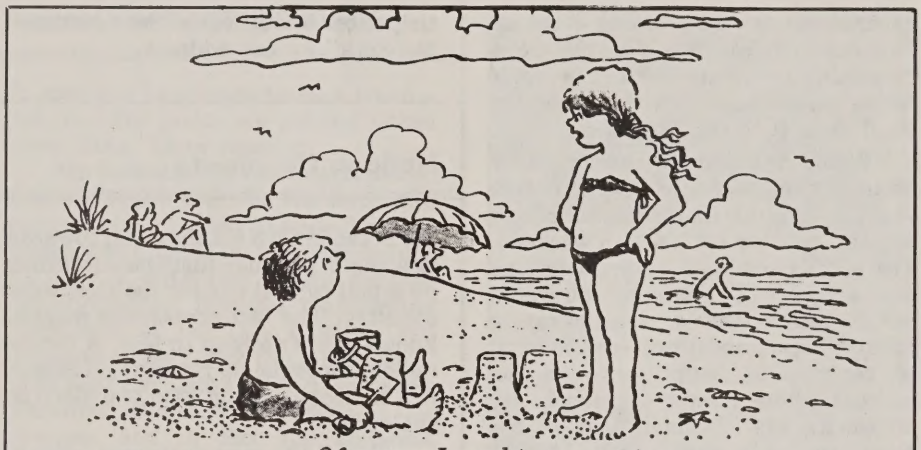
As American *Vogue* for July put it, in an uncharacteristically angry essay about what is made of women's nakedness called "Beauty & the Breast":

"Why is it that Europeans seem so nonchalant when confronted with bare breasts, while Americans are so abashed at the sight of them? Why do we have so few topless beaches, while in Europe there are dozens? Anne Cole . . . of the California swimwear house her father founded, observes that 'in Europe the breast is no more erotic than the leg or any other part of the body'."

Vogue quotes the woman in charge of psychiatry at Sloan-Kettering Cancer Center, Dr. Jimmie Holland, as saying: "Our society has placed so much emphasis on breasts that it has made the treatment of breast tumors particularly difficult."

It is with thinly restrained exasperation that women in many walks of life have made this "Liberty Summer," as our report in this issue confirms.

Nowhere else but in *CwS* will you get this kind of reporting from the people who are making the news of naturism.



Of course I need to wear a top.
How else do you expect me to keep an aura of mystery?

Psychology Today

Surgeon General Task Force Commends Naturist Society

In a 1986 Followup Report to the Surgeon General's Workshop on Breastfeeding, the Naturist Society is commended among a "diverse group of individuals, agencies and organizations in the private and public sectors who are responding to the challenge of the workshop's recommendations." (A special section supportive of breastfeeding was published by *CwS* 4.3.)

The Surgeon General's Special Report urges: "If additional information is desired, inquiries should be directed to . . . the specific individual or agency" on a short list wherein The Naturist Society's address figures.

We're pleased to be commended by the task force on breastfeeding. This kind of resourcing, we believe, naturism must routinely provide, to help with solutions to privations which a clothes-obsessive culture inflicts. We hope naturist individuals and groups will begin to provide such support locally and frequently.

Ski SIG Is Expanding

Currently the Ski SIG membership is concentrated in the northeast US, because in the past that's where the trips have been.

We want to expand the SIG. We want new ideas, suggestions, directions, and activities. We want news from anywhere and anyone. We want interesting material about clothes-optional, nude, or naturist skiing and apres skiing anywhere in the world. Starting with an October issue the SIG will have its own bimonthly newsletter.

Would you like to set up a ski trip? We would help by featuring your trip in the newsletter and *CwS.*

Do you have humorous or entertaining stories, interesting experiences,

TRENDS

naturist ski news, upcoming event information, trip reports, or anything else pertaining to naturist skiing or apres skiing (cabin activities, hot tubbing, etc.)? Send it to the Ski SIG!

Would you like to contact other naturist skiiers or have them contact you? If you would like to contact others and ski together for a day, a weekend, a season; or you have accommodations near a ski area to share; or you would like to get together a group to rent a cabin or accommodations—ask to be on our contacts list. Supply us your name, address, phone number (optional), approximate age (optional), and a brief description as to why you would like to be contacted.

If you're a skiier, be it downhill, x-country, telemark, backcountry, mountaineering, or whatever, contact us—we want to hear from you. To make the Ski SIG work we need your participation. Write today! See "Naturist Network" for our address.

Nude in the Sheets

We noted in *CwS* 5.4 the trend towards sleeping in the nude that was confirmed by a poll carried out for the sleepwear industry. The bed accessories market knows it has nothing to fear. A recent radio commercial for Springmaid Sheets has someone asking: "Do you sleep in the nude?"

"Yes," the person answers, asking: "Do YOU sleep in the nude also?" The two then ask another who inquires, "Why do you want to know?"

The ad concludes that by sleeping in the nude, you can savor the smoothness of the Springmaid product. Now there's truth in advertising.

"DO YOU SLEEP IN THE NUDE?" *Marketing News* of June 6 called it a provocative ad; why? There isn't a bit of the usual exploitation of a woman's body. Only the question, which reflects the 19% of males and 6% of women who say they now do. Major consumer magazines will carry the October reruns, while 60-second radio spots with actual bed users will give "man-in-the-street" opinions in major cities only.

Get Angry!

Dave Southall, the outgoing President of Sanibel Naturists, shared these thoughts as he returned to the ranks of the civilian nude beachers of Florida:

We will win this fight only if more of us become serious about insisting on nothing less than equal protection under the law. We must protest the unfair treatment we suffer under the religiously inspired regulations sponsored by neurotic legislators who deny man's natural origins and are embarrassed and ashamed by our body's natural appearance and functions.

Certainly, our generation is not responsible for the repressive legislation of the past, but our fear and complacency allow it to continue. We will never cast off the yoke of those who are opposed to our freedom if we keep silent. How can we fight back when so few of us will stand up and be recognized? How can you speak out against injustice when you are afraid to be identified with the oppressed? How can we say that we are entitled to liberties we are unwilling to defend?

As a minority, we are invisible; as a political force, we are a joke! How easy

NUDIST MAGAZINES

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Spokane, WA 99209

TRENDS

it is to regulate a group which is too timid to provide opposition. How can we blame our politicians when we are all victims of intimidation?

One hundred years ago, a man by the name of Comstock seized the moral high ground and a century later, our gentle and rational lifestyle is still compromised. From 'Blue Laws' to 'creationism', the intimidators have succeeded in limiting our freedoms to a few pre-approved choices. They indoctrinate our children with unnatural and neurotic attitudes. Our society suffers from the sickness of sexual obsession, violence and drug addiction. TV, movies and magazines, cults and psychiatrists feed on this sickness and profit from it.

Rev. Falwell and Ed Meese are not our enemies; our own apathy is! If we do not get off our well-tanned butts, we may find ourselves still cowering in the bushes, with our binoculars trained for the 'lawmen' who may come after us, for another twenty years or more.

When the last beach is closed, the camps and then your backyard will be next. Who will stand up and be counted!

All of the good intentions, unfulfilled promises and excuses don't mean a damn thing! Only YOU can make a difference. If YOU don't do it, NOBODY will. Get angry! Get involved. Or get used to doing what you're told!

—David Southall

ASA Nudist Resort
Call (817) 627-2313
Alvord, Texas

Police Are Getting Naked

It may not be enough to be a trend—yet. But the police are getting naked more often. Three reports:

*In Milwaukee, a motorcycle patrolman with nine years on the force who enjoys skinnydipping at nude Paradise Beach was nabbed by his peers in blue on July 4, with two others, for disorderly conduct. Brought to a charging conference at the D.A.'s office, Jeff Johnson stuck up for the innocence of nude sunbathing in secluded places like Paradise Beach. He resisted any charges, and in fact the assistant district attorney—making new policy for the city—dropped the charges, adding that as long as nudity is away from the normal public view, it will not be charged in the future. (It had previously been treated as lewd or indecent and assigned to the vice squad!) Said Johnson: "We need more civil disobedience in this society."

*An off-duty police officer was suspended without pay and charged with exposure for streaking in front of more than 35,000 people watching a Beach Boys concert in Buffalo, N.Y.

Officer Peter Dougherty, 33, took off his clothes and streaked through the stadium's field before being wrestled to the ground by fellow officers.

"He claims he doesn't know why he did it . . . says there was something in his drink," Duty Inspector Daniel Redmond said. "I enjoyed the tan lines," said audience member Joy Barszcz.

*In Indianapolis, the Marion County Prosecutor was trying with little cooperation to substantiate reports that a deputy sheriff and a police detective cavorted in the buff at a farewell party for a fellow prosecutor. Departmental aides and police were also partying at the local tavern. Prosecutor Stephen Goldsmith said he couldn't find a witness willing to tell all. "I know it is a sophomoric prank," he said, "but the people that enforce the law should not be involved in incidents like this." Goldsmith said it happened after he left the party early. He is noted for his

MEDICAL JOURNALS RARELY WELCOME THE NAKED TRUTH. Part of the abhorrence of body acceptance in North America is due to the medical profession's abetting of fearful attitudes. Medical offices seem lately to have encouraged the obsession with avoiding nudity, rather than treating this terror of body encounters as a social problem. Paper clothing is thrust upon the patient even if unwanted. Urine givers are told to put the sample into a segregated wall cabinet rather than just handing it over to a human being. And that's only part of it.

Pharmaceutical advertisements such as this above are never seen in the American medical press. This one is from a Belgian journal. Not only does the ad depict a naked man, but he is in the shower—and bending over to pick up the soap product!

A reader advises: "Ten years ago I did see a U.S. medical journal advertisement for a disinfectant soap featuring the waist-up view of a man in the shower using the soap. But this was apparently too much, for in subsequent versions of the ad, artwork suggesting the top of bathing trunks had been added to the photo. The doctors viewing the ad could understand that the man wasn't really naked, he was showering in his trunks!"

To be balanced: a selection of photos from the *World Guide to Nude Beaches* was displayed in the magazine *M.D.* a couple of years ago.

TRENDS

tough stance against commercial sex and pornography.

National Park Service Policy On Nudity

"The position of the Federal Government on nudity is to neither condemn nor condone the activity. This activity is considered to be a moral issue on which we do not pass judgment.

"The only way the Federal Government would react to establishing clothing optional areas on Federal lands would be in response to state legislation which states that clothing optional areas are to be established. Under the assimilated crimes act, the Federal Government would adopt and enforce such a law.

"On the other hand, if states pass legislation that prohibits public nudity, the Federal Government would adopt accordingly.

"Local ordinances may not be adopted."

—Wm. R. Shields,
Assistant Superintendent
Gateway National Recreation Area
August 7, 1986, responding to
Naturist Society member
Dwight Evans

This is a nice summation of policy statements and legal interpretation emenating in recent years from Washington headquarters of the National Park Service and its field offices. We find it a judicious policy, although we'd prefer a greater advocacy by NPS on behalf of those minority values and activities, heavily represented within the American demos, which must depend heavily upon favorable rules of use in federal parklands for adequate recreational expression.

Dwight Evans reminds us that the role of the states in affecting the federal rules of use has been seriously underestimated by naturists. We must be vigilant against inimical legislation (as we failed to be, in the case of recent New York State legislation).

Furthermore, we can begin to watch for occasions when a state legislature might accept a law stating "that clothing optional areas are to be established," most likely as a remedy to 'wild' and unfocussed nudity. The states—the feds are telling us—are where we must turn our attention to the extent we do seek designation for clothes optionality.

Depletion of the Earth's Ozone Perils Sunbathing

As if nude sunbathing didn't have enough to worry about from human intolerance, the intolerance of the world's atmosphere is growing.

The problem, actually, is human-caused. The use of chlorofluocarbons by industry is deteriorating the ozone layer of the earth's atmosphere. As the ozone layer thins, increasingly greater amounts of ultraviolet rays, which the ozone layer has long blocked to a level acceptable to human life, are getting through.

Ultraviolet rays are the prime cause of skin cancer.

Additionally, the ultraviolet ray increase is warming the earth which will result in rising oceans, droughts, intolerable temperatures—a vast disruption of the conditions of human life.

The warning was first given in 1974 by Sherwood Rowland, a University of California chemistry professor who described the effects of the release of chlorofluocarbons from refrigerants and aerosol cans into the atmosphere.

The use of chlorofluocarbon gases in aerosol-can propellants has been banned. but industrial use continues.

A recently completed five-year study of the atmosphere over Antarctica found an ozone loss of from 30 percent to 50 percent over the South Pole in that short time.

"We now have a hole in the ozone layer which will last for a century or more," Rowland told the U.S. Senate Environment Subcommittee on Environmental Pollution, "even if the entire world were to stop further emissions of chlorofluocarbons today."

Once again it's clear that nude recreation cannot be set apart from the rest of the world and its ills. We must care what the corporations do—or we shall lose our tans, our ability to tan without fear of cancer, and perhaps our life on earth.

Germans Say Nudity No Longer 'Shocking'

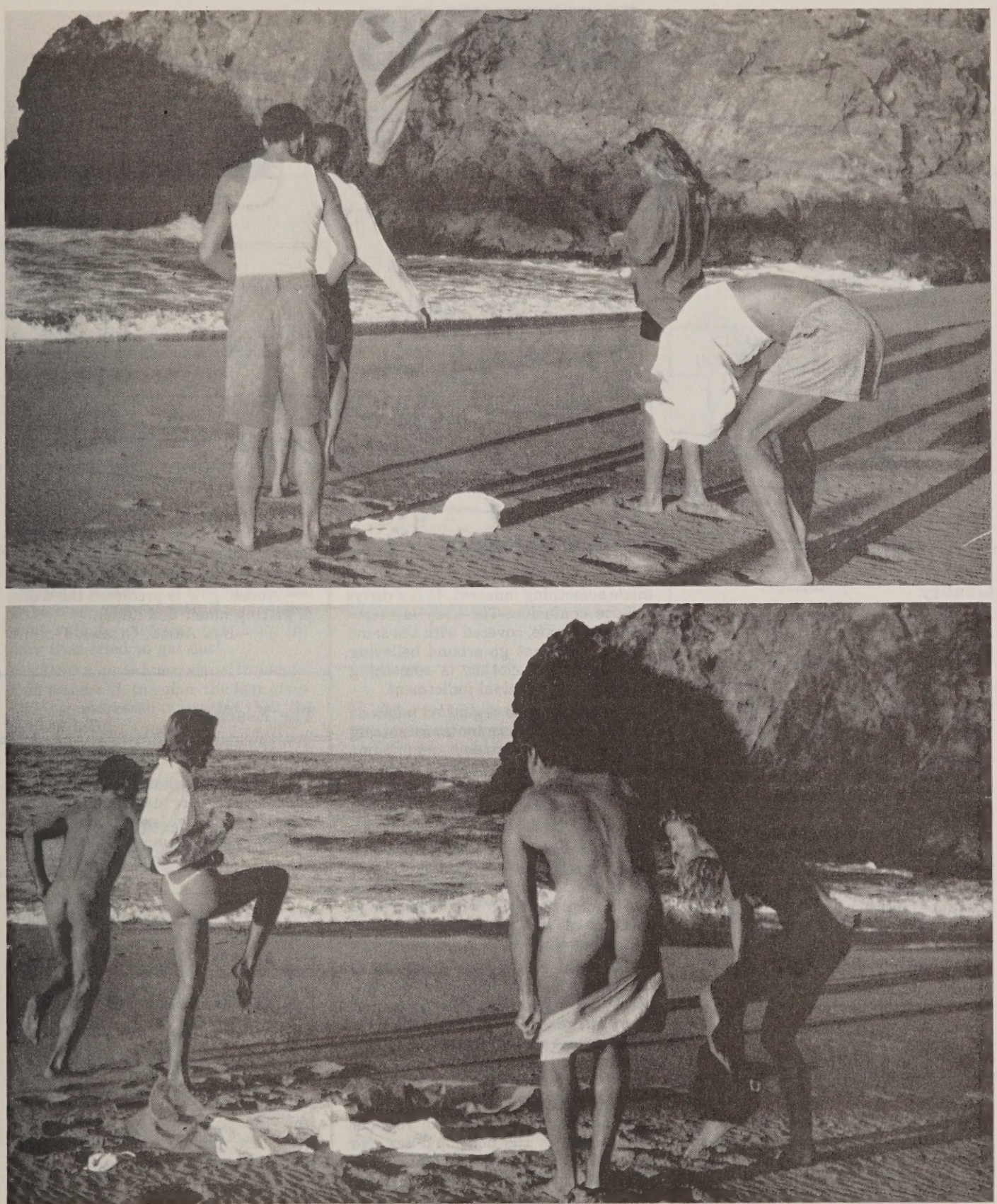
Germany's Institut fur Demoskopie Allensbach compares the results of opinion polls over time to see if people's ability to get along despite their differences has grown or lessened.

Questionnaires from 1966, 1972 and 1986 were compared, and it was found that what was called "shocking" no longer is.

Nude bathing is a prime test. In 1972, 43% of women asked thought it objectionable. In 1986, only 33% do and of women under age 30, only 12% find it objectionable.

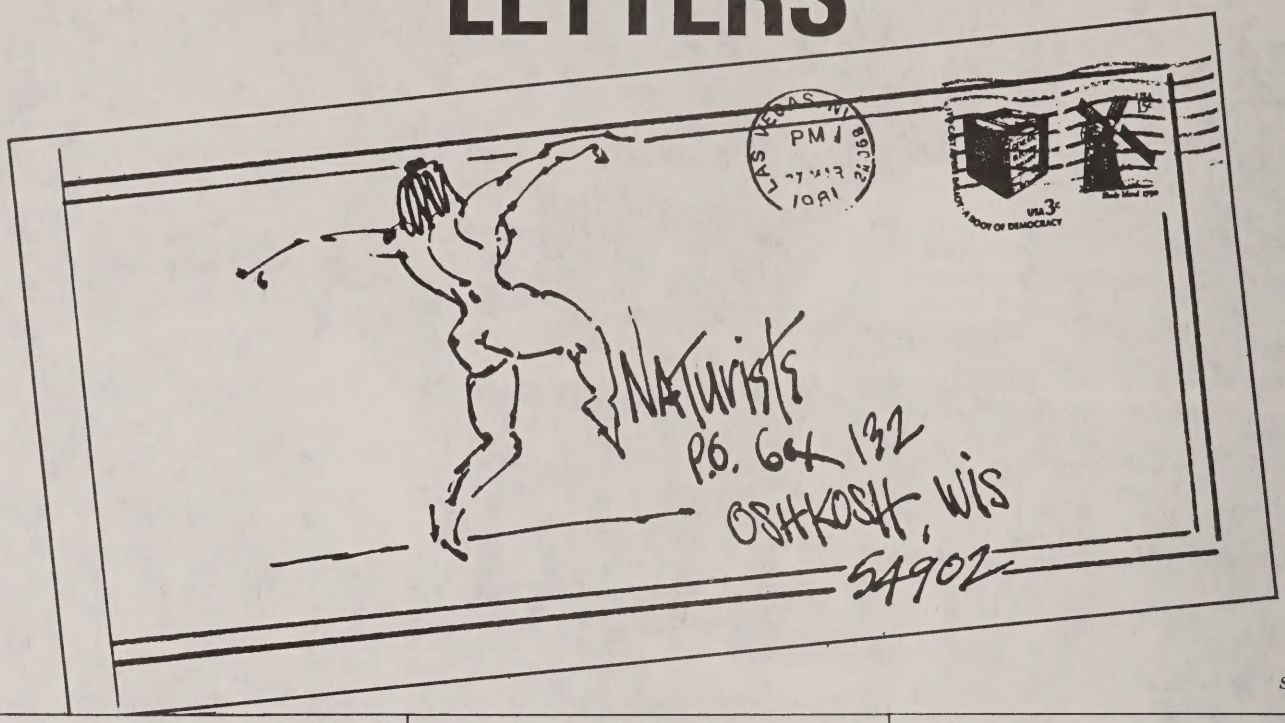
What is considered offensive nowadays? 69% object to young people who won't get up for their elders on the bus. A close second: 67% object to obnoxious smokers.

THE NAKED TRUTH. "Truth is Fire; to speak the truth is to ignite and burn." Images by Klimt and others active in the Vienna arts movement around 1900 are the hit of New York this fall.



'GENTLEMEN'S QUARTERLY': THE SWIMMING IS SKINNY. We've not seen a more authentic, spirited skinny-dip in any American fashion magazine. By bottom photo the right woman is nude but she's left in shadow; it's the male decision which is shown in this new era of naturalness. Another page of this June 1986 issue displays a couple sunning 'eau naturelle . . . birthday suits by Mother Nature', caption reads.

LETTERS



Sheridan

Quality

Naturists:
CwS 6.1 gave me a tremendous lift! I haven't felt this good in . . . well . . . maybe never! I don't think I have enjoyed such tranquility and peace of mind as I have while reading *CwS* and reveling vicariously in the enjoyment of those who partake of Nature's gifts or while experimenting myself in the nude experience.

Reading the magazine also pointed out the caliber of our membership. The well-written, challenging articles, set down by those with broad vocabularies, boast the maturity and intelligence for which we in the main are given little credit . . .

—John Boteler, McLean, VA

The Way It Was

Naturists:
In school our religious teacher told us the human body is the most marvelous creation of God. But at the same time our clergy lobbied to put the body under the criminal code, where it does not belong.

They made us ashamed of the body, a creation of God, as though He had made something indecent. It is a dirty-minded confusion. The body is everywhere the same, covered with the same skin. I could not go around believing that under my clothes is something waiting for a criminal indictment.

Those in some organized religions are the cause of porn by their reacting against the body and sex. Some religions still tell people sex for fun is a sin, making marital sex unhappy and confusing. Naive, simple people put Porno and Nudity into the same pot.

If we want to or not, we have to fight together to be stronger. If the world had a healthy attitude towards the human body we would not have porno at all and nudity would be accepted everywhere.

This new Reagan-Falwell-Meese puritanism is on the rise. It will be temporary because predictions are against them. The prophesy is that we will have the last pope and with the end of this century organized religion will be replaced by *reason.*

Nudism and even porn are *revolutions* against the hundreds of years of suppression of the body and sex. No legislation can stop the revolutions. If they put up walls the walls all will crumble. We will still have many people who are happy in their religious cages, but most of them will reject what has been, and everything will be upside down.

Amazing, it is predicted the world is getting nuder and nuder.

—Ben Akiba, Ottawa, Ontario

The Essence

Naturists:
The essence of what naturists are all about was never captured more accurately than by Jerry Derbyshire in *CwS* 5.3—give us more of Jerry!

—Bill Diver, Fullerton, CA

Visit . . .
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Closest Club to Los Angeles
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LETTERS

Objective

Naturists:
I like *CwS* when it deals with objective site updates.

It's some of the articles that kill me.
—JC Cunningham, Waterville, VT

The Burning House

Naturists:
You're in a burning building. You're not dressed. You have to get out fast!

You do just that—unless you're concerned that someone will see you undressed. I wonder how many have died, or been seriously burned, because they went back for clothing, put it on, and only then tried to get out!

Does anyone know actual incidents? I do wonder if, to some, the fear of appearing undressed is greater than the fear of death.

—James B. Olsen, Portland, OR

Why Wreck Beach Cannot Be 'One of the World's Best'

Naturists:
Your article on Wreck Beach (*CwS* 6.1) paints a pretty picture. Anyone coming to it expecting one of the Best Ten Beaches of the world is in for quite a surprise. Of this I am sure: if it were a clothed beach in its present condition, not one soul would go there.

The beach of itself is fine. But it seems to me that naturists are so used to accepting second-best that they're overlooking the obvious. First, getting there is a bigger hassle than for any other recreation, including mountain climbing, I've ever experienced. The fact that the beach is used by mostly young single people is no accident. Bringing babies or small children is an absolutely monumental task.

Second, don't you dare run out of anything to drink because all that's sold by the entrepreneurs is booze. Not an apple juice or soda for miles.

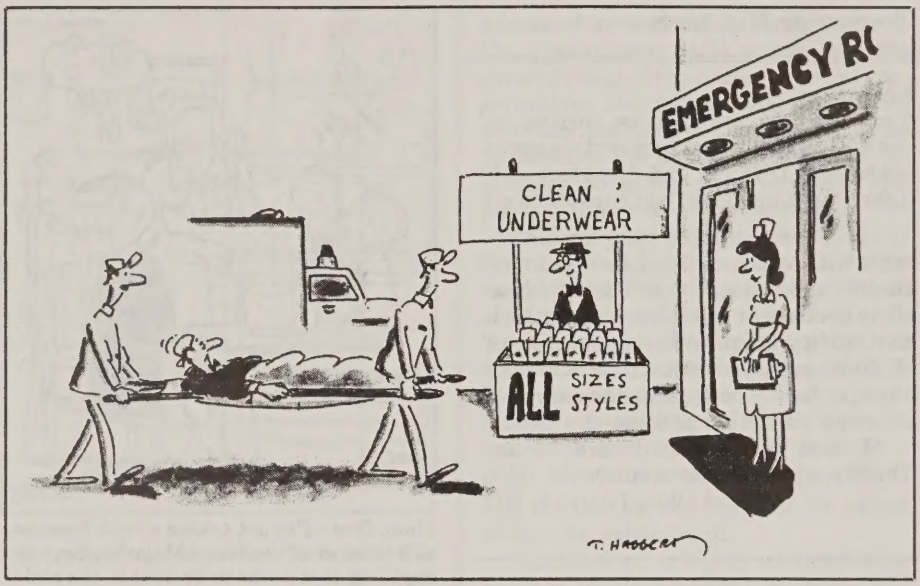
And don't bring a clean blanket because the beach is shared with Party Animals at night, who set every bloody thing on fire. Consequently, the nice white sand that's on the other ten best beaches, here is black. I'm not kidding, anyone who has been there will attest to the color of their feet.

Now the best part. We haven't been able to swim for months, because raw sewage is pumped into the Fraser River just a stone's throw away. Other issues, like "Where does everyone else go to the bathroom?", are minor.

Now can you imagine what a great place that would be, given the location and proximity to the city, if we were as fussy as the people at the other beaches are of the condition of their beach? You know: things like clean water, clean sand, straightly laid logs, bathrooms, a concession stand. Civilized, not the way Simon Fraser found it.

Please don't get me wrong, because it's still my favorite place on earth, and Judy and the gang are doing a great job, and now that I've written this letter I feel a lot better anyway. See you at the beach.

—Rene Meyer, Vancouver, BC



"Wait! I've got to make a purchase!"

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relax in a most unique,
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LETTERS

To See or Not to See

Naturists:
Some nudists are just as puritan as clothed people: "There are certain parts of the body that you just don't look at." (Like, if you just look, you're grabbing?)

I, for one, do get very uncomfortable with voyeurs. But I have enjoyed the Naturist Society and its publications because of the refreshing outlook that nudity is fun. When nude we bare all to be seen and met, to be acknowledged or barely noticed, and to enjoy life as we go on to find out "what's new?"

I look forward to future issues. Thanks, and see you around.

—Paul Ohle, Hickory, NC

"Nudes A-Poppin'", A Gross-Out Sell-Out

Naturists:
The Ponderosa Sun Club is having another "Nudes A-Poppin'" show, I read in my July 19th *Indianapolis News*.

As a new naturist, there are a lot of things I don't fully understand. One of these is the Ponderosa Sun Club's apparent acceptance of this smut. How can the families who live there tolerate this twice-a-year invasion of pornography into their home?

The ads in the Indianapolis and the other newspapers of this area really concern me. Many people must base their opinions of nudists and naturists on these ads. They would certainly make me wonder if I didn't know better.

David Letterman featured a "Nudes A-Poppin" advertisement in his "Dumb Ads" routine one night last year.

It's really no wonder that so many people think nudists and naturists are perverts.

The corporation that owns the Ponderosa Sun Club and the members who accept its actions are hurting us all by perpetuating the "nude is lewd" myth.

Mom, Dad—I'm not taking a bath because, as a member of the Moral Majority, I oppose anything that needs to be done in the nude!

Please, residents and members of the Ponderosa Sun Club, reconsider your tolerance of this wholesale sell-out.

—Elaine Carter, Carmel, IN

Polite Relations

Naturists:
The problem of Beach Etiquette and Sexual Harassment seems to be elevating to a civil war. With the troubled times we are facing, it is imperative that we keep a united front and a clean image. So I would like to address this problem.

The keyword here is *polite*. When a single gentleman approaches a single lady, he must address her in a polite way. If the lady does not desire the gentleman's company, she also must express this in a polite way. A polite rejection must be accepted politely.

Remember, we do not take off our manners with our clothes.

—Elaine Carter, Indianapolis, IN

Source Book

Naturists:
Enclosed please find $25.00 for the renewal of my membership in The Naturist Society. It is with great joy that I'm renewing this year, because you and the organization have given me many pleasant experiences in the clothes-optional lifestyle.

CwS is invaluable to me as a source book of information, intelligent ideas and inspiring personalities, all dedicated to the clothes-optional lifestyle. And, of course, this journalism enthusiast also appreciates your editorial policies and expertise. Thanks for working so hard for the members.

I strongly believe that an organization is only as good as its membership and all members bear a responsibility to the organization. With this in mind, I hope to be able to contribute more to the Naturists in the future either by writing articles or sending photos.

—Neil S. Knasiak, Binghamton, NY

"We loved Firefly resort." - M. Schloss
—Full report in CwS 3.3

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LETTERS

Naturism for Families

Naturists:
Recently received *CwS* 6.1 with "Circumcision, The Painful Dilemma." Now I wish when my five-year-old Jason was born, he should have been left intact. My reason is that most of his nudist buddies are uncircumcised. But I notice that some of his friends fondle themselves a lot.

Also, we received "It's Only Natural" and "Here Comes the Sun" and my children want to know why so few children are in these videos? My oldest daughter, age 8½, has an idea to make a video with naturist/nudist children as the main characters.

Otherwise, my children and I love being members of Naturist Society and we love *CwS*.

—P.M. Torrigrossa, Schaumburg, IL

Circumcision

Naturists:
I have always wondered why, if God is omnipotent, He forgot to take care of a little thing like that when He made Adam.

—A.G. van Leen, Silver Spring, MD

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"I'm completely nude, too. Who is this?"

Naturists:
Why have you come out so strongly against circumcision with articles in two consecutive issues? I felt after reading Ms. Romberg's article in 5.4 that a strong rebuttal was in order and hoped you would have had the good sense to publish one in 6.1. Alas, you have not. The other side deserves equal time! If you can't or won't give it, then you should stop being so biased and one-sided in this endless debate.

There are many compelling reasons for circumcision and it is here to stay, whether you and Ms. Romberg like it or not. Her article is well written, well thought out and well researched. However, the gist of it seems to be that she is upset because her youngest son was clipped without his permission and without anesthesia. She neglects to mention whether or not she ever signed a consent form, and of course she conveniently neglects to mention any of the advantages of circumcision. And *how is a woman qualified to write about how a penis feels?* Ms. Romberg should be *thankful* that her sons were circumcised instead of starting a campaign to reverse this trend.

Hers is a viewpoint that has come into vogue in the last few years with the advent of the non-violent birth methods, the uproar over child abuse and the general trend of the country toward conservatism. But why do you publish all the cons and none of the pros? It must be because the pendulum seems to be starting to swing that way and you want to jump on the bandwagon.

How, by the wildest convolution of logic, can you even hint that the magnificent sex organ on the right in the photo on Page 35 of 5.4 is "mutilated?" It is absolutely perfect in every respect, with its bold, exquisite head permanently freed from a wet, lustful, compelling prepuce and its lecherous animalism toned down to a point where the owner can cope with it! It's the one on the *left* that its owner should be ashamed of!

"Mutilation" is a play on semantics. What is mutilation to Ms. Romberg and apparently to you is not to me and many millions of others. I do not feel my penis has been mutilated. Ms. Romberg has a right to her opinion but the rest of us also have a right to the opposite view.

You seem to be trying to make millions of American males ashamed of themselves. If you succeed, you could have a deleterious effect on social nudism and achieve the exact opposite result of the goals all of us want.

—Bill Nylen, Miami, FL

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LETTERS

Bored, Not Irritated

Naturists:
I find it shocking that it took Rosemary Romberg Wiener *three* circumcised sons to figure out that circumcision is a cruel and unnatural thing to do to a boy. It seems so obvious to me that I got bored reading about circumcision so much in *CwS*. However, it occurs to me that my own whole penis is one of the reasons I am so concerned about the right to go naked. When I am forced to wear pants extensively in hot weather, I develop a rash under my foreskin. Exposure to air and sun makes the rash go away.

Can you believe that a physician suggested *circumcision* as a cure?
—Ethan A. Deutsch, Somerville, MA

Natural 'Like A Horse'

Naturists:
I enjoy your magazine very much but the recent article on circumcision was an exception. It seemed like a very slanted and biased article on a subject of which the writer had no personal experience. My feelings are equally strong but on the opposite side of the argument. The difference is that I am speaking from experience.

As a child my parents exempted me from what your writer calls "mutilation." I well remember how strange I felt when I saw how different I was than my friends. Far from being a naturist I wouldn't even take a shower in high school because of my "unique" appearance. When dating I tried to hide this situation keeping the skin retracted the best I could. When my wife first saw this "natural" appearance she commented "The only time I have seen something like that was on a horse!"

After a couple of years of marriage I finally saw a surgeon and was circumcized, the best thing that ever happened to me. However since a portion of the foreskin was left on, a few years later I had the rest of it removed. No longer was I reluctant to appear nude. Furthermore, my sex life was greatly improved with much greater control and better feeling.

I don't feel that I need a woman to tell me of the evils of my circumcized state, or where I should or should not get a suntan. If an elephant trunk draped over a penis turns her on, great! Primitive man needed such a covering as he raced nude through brush as do animals. It's not for me!!
—Dwight Paxton, Walnut Creek, CA

Non-Ritual Non-Validity

Naturists:
I agree heartily with Rosemary Romberg Wiener's arguments against optional male circumcision (*CwS* 5.4). I am surprised, though, that she did not include the excellent book *Circumcision: An American Health Fallacy* by Edward Wallerstein among her bibliography. He too concurs that there is no valid medical reason for the practice of non-ritual circumcision.

The adjective 'non-ritual' is important here, for few of us who oppose newborn circumcision object to the practice as a religious ritual among Jews and Moslems. Still, it seems odd that those who favor male circumcision (surgical removal of the foreskin) are undoubtedly among those who abhor the practice of female circumcision (removal of the clitoris or labia majora) among certain primitive tribes.

I was bemused by Rabbi Marker's concern (p. 13) that these concerns may "make some circumcised men ashamed of their bodies." As it now stands, I think that some uncircumcised men are concerned that they are 'different' from their nude brethren. At my local YMCA, I've noticed that quite a few apparently circumcised men are actually just wearing their foreskin furled, and lower it to soap the area during their shower, and then quickly retract it, presumably just so they will be 'like the rest of the guys.' But the giveaway is the roll of tissue in the coronal groove; in fact, the man on the cover of the issue is a suspicious case in point.
—Jordan Menzies, Glendale, CA

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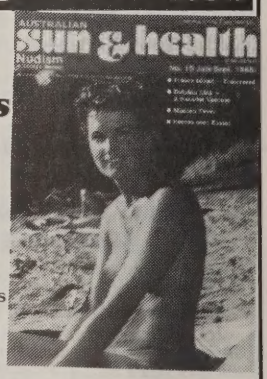

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LETTERS

Ritual Validity

Naturists:
I would like to respond to Rosemary Romberg Wiener's article.

I had to take a day to get over my anger with both the article and the way in which it was presented. I have no objection to the publication of Ms. Wiener's article. I believe that *CwS* should offer an open forum for all the views held by naturists. However, coming on the heels of the short piece by Zevs Cosmos in a previous *CwS,* I felt a response was necessary.

As a description of Ms. Wiener's experience with circumcision the article may be considered a fair account. Her research into the medical aspects of circumcision seems extensive. However, the article falls short, way short, on respect for different attitudes and interpretations of circumcision. Furthermore, the article purports to represent the views of "many Jewish people," at best a near impossibility and at worst a self-serving and fallacious statement. Unlike the medical descriptions which at least appear to be supported by Ms. Wiener's research, her statements about Jewish custom and practice are neither attributed or referenced to the literature.

That which to Ms. Wiener is "merely a tradition" is a "sacred act" to quote Rabbi Jeffrey M. Marker in his letter appearing in the same issue of *CwS.* When Ms. Wiener characterizes circumcision in this manner she strikes at the heart of Jewish sensibilities and one of the most fundamental Jewish traditions.

The article would lead us to believe that "some devout Jewish people" still take circumcision seriously. Let me correct this statement. All devout Jews consider circumcision, performed on the seventh day after birth at a ritual known as a 'briss' in Hebrew (or covenant in English), a sacred rite and responsibility. In my many years of involvement in Jewish organizations, synagogues, and in my relationships with fellow Jews, I have never encountered anyone including new parents who have objected to having their son(s) circumcised. Most consider it an important responsibility. A 'briss' is usually followed by a family gathering and celebration.

Ms. Wiener is entitled to her bias and (I hope) guaranteed the right to express it. Where she errs is in her blatant disregard for and lack of respect towards the views of others. If she cannot fairly represent both sides of this issue she should restrict her comments to her own views. Her attempt in one paragraph of a long article to both treat and dismiss as archaic the practices of Jews for thousands of years is offensive and insulting.

Let me turn my attention now to the manner in which the article was presented. I refer to the banner headers at the beginning of the article and two within the article specifically the two which read "Child Abuse Begins With Circumcision" and "Child Mutilation."

Nowhere in the article is there any support for the contention that there is a link between child abuse and circumcision. Do we, as naturists, allow those opposed to nudity to equate simple nudity with child abuse and child pornography? Then why did *CwS* feel compelled to add that unsupported and inflammatory statement to Ms. Wiener's article?

The quote entitled "Child Mutilation" by William E. Brigman equates

TRAVEL SELDOM MAKES US MODEST. From the Odyssey of Homer, where the sirens lured sailors onto exotic shores, to the getaway resorts of today, travel has offered means to broaden one's options while avoiding home community disapproval.

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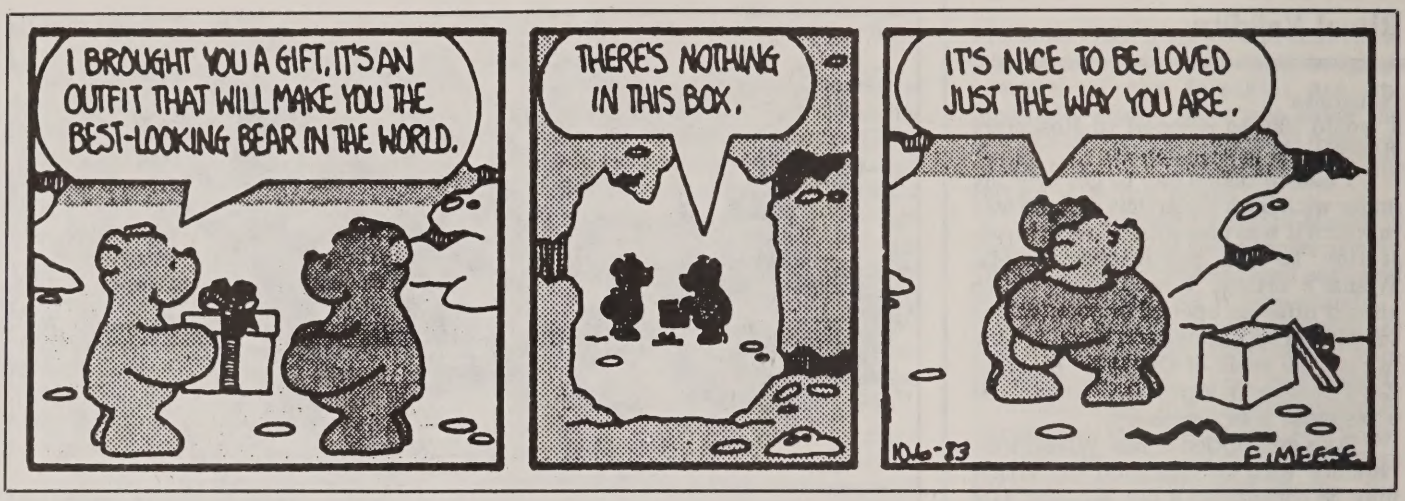
LETTERS


I BROUGHT YOU A GIFT, IT'S AN OUTFIT THAT WILL MAKE YOU THE BEST-LOOKING BEAR IN THE WORLD.
THERE'S NOTHING IN THIS BOX.
IT'S NICE TO BE LOVED JUST THE WAY YOU ARE.
10-6-83
F. MEEHAN

female and male circumcision. This is patent nonsense since female circumcision can prevent sexual pleasure. However, once again quoting from Rabbi Marker's letter on male circumcision, "It does not interfere with sexual pleasure or satisfaction, something highly valued in the Jewish tradition."

In summary, to naturists from a strong Jewish background, such as myself and my wife, the entire tenor of the article and its condescending attitude towards tradition and continuity in Jewish life coupled with its presentation in *CwS* are insulting. We were both especially outraged at the insinuation of a connection between child abuse and circumcision.

Since everything which has appeared in *CwS* in the past has displayed a spirit of openness and concern for others, a sensitivity to different lifestyles and values, and especially a strong sense of fairness, Ms. Wiener's article comes as that much more of a surprise. I can only hope that in the future the usual approach and pattern in *CwS* will be reasserted.

—Gary Wasserman, Debra Wasserman
Brookline, MA

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Surgeon For Penile Surgery

Naturists:
Your articles and letters regarding circumcision are most amusing! There are good healthful and scientific reasons to perform circumcision on infants.

In the uncircumcised, there is an accumulation of a considerable amount of infected material known as 'smegma', underneath the foreskin and in constant contact with the head of the penis and the urethral opening leading to the bladder. In most male infants and boys as well as men, it is very difficult and even impossible to clean out this infected material satisfactorily. Such a chronic infection can be a real health hazard!

Authoritative research and scientific study have revealed that women who are the wives of uncircumcised men have a much higher risk of developing carcinoma of the cervix than do the wives of men who are circumcised. This is a serious consideration inasmuch as cancer of the cervix is often a fatal disease.

One female author in *CwS* even said that she did not like the looks of a circumcised penis. That of course is a personal opinion. Most people feel otherwise.

An infant recovers very quickly from this minor procedure. Certainly, with these health considerations, circumcision is a procedure of choice and is so regarded by the Medical community.

—D.W. McGuffin, M.D.
F.A.C.S., F.I.C.S., Honolulu, HI

Editors Note: *The arguments advanced on behalf of circumcision by Dr. McGuffin were considered by Rosemary Romberg in* CwS *5.4, and rejected with authoritative medical citations as evidence. Readers in any doubt should*

LETTERS

check her footnotes.

In particular, we thought, Romberg disposed of the canard that women are more prone to cervical cancer if their mates are uncircumcised. Yet Dr. McGuffin repeats it again, as though research hadn't laid to rest this belief. Ditto for the fear-creating remarks on the infectious smegma! A practicing surgeon, McGuffin might wish to keep up with the professional literature.

Grating

Naturists:
I must write in agreement with Larry Wahl in 6.1 It's not, mind you, only that *CwS* publishes letters with gratingly extremist viewpoints; but that the magazine copy hastens to agree with them at every turn.

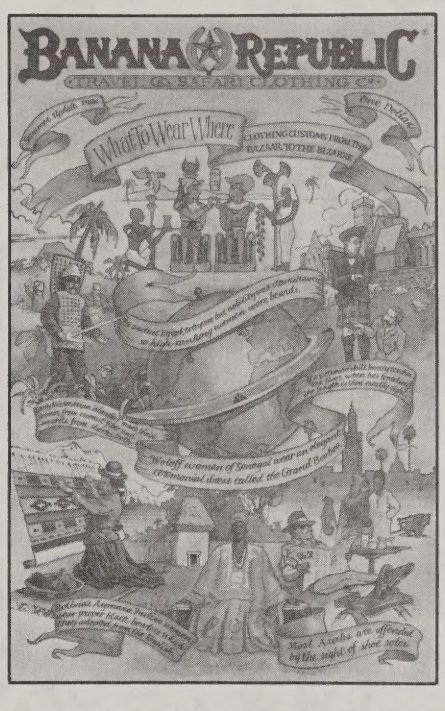
For starters, I would suggest that *CwS* and naturists back away—far away—from any inference that circumcision is equivalent to child abuse. I myself am a Christian, and find it hard to believe that God would sanction a ritual that constituted such. I'm not coming out for or against circumcision for my own sons; rather, I'm saying that if someone else decides for it, it's none of my business. As it is, in attacking a ritual that is expressly commanded by two of the three Western religions *CwS* is wading blithely into dangerous waters. You'll only make enemies, if you insist on assaulting religious precepts like that, and it's the last thing naturism needs.

On page 6 is another blurb which reflects something that bothers me about *CwS*; an espousal of half-baked radical economics, this time in a commentary about a clothing advertisement. "Traveling makes you modest?" Not necessarily false. For your information, much of the world has a more "restricted" dress code than we do in the U.S. A woman would be well-advised to wear a long skirt such as the one advertised in much of the underdeveloped world and even in rural Europe. That, by the way, is the concern of those particular regions—not ours. Furthermore, the amount of material used in making a piece of clothing is very secondary in determining the price, in contrast to the wear-more buy-more plot your message implies. So much for your amateur Marxist dialectics.

Demeaning of religions, shrill ranting about sinister capitalist schemes—such is the stuff of fringe groups. I am not interested in belonging to fringe groups. I am a hard-working, normal citizen who wants to find a place to take off her clothes at the beach. Naturists have been losing ground, and I'm discouraged. We're doing something wrong. We've got to get more of that "72%" figure we bandy about involved. As for our opponents, powerful as they might seem, let's oppose them without losing our cool.

And for God's sake, let's keep our sense of humor. We need it.

—Vikki Nixon, Pittsburgh, PA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Wolof women of Senegal wear an elegant ceremonial dress called the Grand Boubou
Maori tattoos are affected by the slightest of shot holes.

CLOTHING CUSTOMS REWRITTEN: WORLD HISTORY WITH THE EYES OF GARMENT MERCHANTS. Had you noticed in visiting museums that the art of ancient Egypt showed women mostly with breasts bared? No, allege the Top Bananas—those women so wanted to be covered that they even donned beards!

Did you think Scotsmen were naked under the kilt, that Micronesians and Senegalese were coerced into clothing? No, the Top Bananas suggest, the world's peoples have always dressed to the kilt, and Americans should follow along.

Ingratiating

Naturists:
Thank you for your letter about our ad with the heading, "Traveling makes you modest . . ." We chose the Flaubert quote to reinforce a well-known fact that seasoned travelers are very familiar with: in certain countries, entry into many cathedrals, mosques, and other sacred places is forbidden without proper attire. For women especially, it is essential to travel with this in mind.

Regardless of our personal feelings, we don't believe in traveling blindly; it would be quite a disappointment to be denied admission at an important site simply because we didn't have the courtesy to wear the clothing our host country requested.

We appreciate you taking the time to share your thoughts on this matter with us, and we hope you'll reconsider our intent. We think you'll find our clothing is quite comfortable and practical for any journey.

—Mel Ziegler, President
Banana Republic,
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FAREWELL TO SUMMER

Thomas Eakins

Ah, nudity! summer breezes! birds concertizing, crickets laying down their disco-beat! That's the all too short season that many of us can enjoy clothing-optional all too little.

It's nothing new. The great American painter Thomas Eakins captured what it means to skinny-dip freely, in his renowned photo from 1883. The regular crowd up at The Ledges in Vermont know in 1986 what it's all about.

Joseph Luszynski

Yes, lay out, kick back the jams, enjoy!

Nick Novick

The good air could almost lull us to sleep. Rocking quietly on the Caribbean waves certainly becalmed the man above.

The woman below has been driven to backyard sunning, although she lives in Southern California. Her beach is San Onofre. The sheriff deputies have control of the beach. The party's over, temporarily we trust.

Naturists and Chris Bazin

Berkeley. A push for a nude beach where it should long ago have been accepted on the shore of San Francisco Bay. National Nude Weekend 1986. Demonstrators from East Bay Naturists organized by Fred Foldvary were ignored by local police. The event went without a hitch. Trouble is, naturists are also ignored by the Berkeley Planning Commission. Nudity needs its own place on agendas of the future. *Tim Wilcox*

Venice Beach, Labor Day: The Los Angeles police overpower Dave and Suzy Davis, the dedicated couple who provide the Nudist Information Center and were peacefully seeking a 'test' arrest. Said the newsletter of their home club, Glen Eden: "It was not a pretty picture of police in action, but if the intent was to frighten nudists to inaction they succeeded." Farewell to this summer.

Tom Kelley and Rolin Bruno

BODY WATCHING

Desmond Morris

Editors Note: Bodywatching, *published in 1985, offers the result of Desmond Morris' career of keen observation of our species. His earlier* Naked Ape *sold 8 million copies.*

Morris earned the D.Phil. at Oxford University, was Curator of Mammals at London Zoo, made over 600 "Zoo-Time" TV programs. He is arguably the foremost sociobiologist.

The socio-biological approach here is applied to the visible parts of the body with an unprecedented thoroughness. Each for itself, the buttocks, breasts, genitals, and less sensitive areas are analyzed for biological, behavioral, historical, and 'body language' significance.

Bodywatching *as an approach fits expertly with the holistic, nonscientific appreciation of the human body which naturists regularly bring to the naked ape.*

Naturism needs socio-biology. This fresh analytical admixture can save us from some continuing errors rooted in scientific ignorance or cultural bias. It lends an historical and anthropological support to what we recognized as good values. If body acceptance including social nudity is the first step to wisdom for our physical entities. Morris is a valuable guide.

In these pages, passages from the book are reviewed that bear particularly on the Naturist project.

Purchase: Bodywatching *is available, hardcover only, from The Naturist Store ($25 plus $2 shipping/handling).*

Naturist members only *ordering from this announcement may take the 15% discount, normally reserved for our own publications, until Dec. 31, 1986. The discounted price is $21.25 plus $2 for shipping while supply lasts.*

SEEING THE STRANGENESS & MARVELS OF BODIES MUCH TAKEN FOR GRANTED

Nothing fascinates us quite as much as the human body. Whether we realize it or not, we are all obsessed with physical appearances. Even when we are engaged in lively conversation and seem to be engrossed in purely verbal communication we remain ardent bodywatchers.

By the time we are adults we are all highly sensitive to the tiniest changes in expression, gesture, posture and bodily adornment of our companions. We acquire this sensitivity in a rough-and-ready fashion, through intuition rather than analysis. If we took the trouble to make a more analytical study of body appearances we could become even more sensitized to them, and could avoid some of the pitfalls into which our intuition sometimes leads us.

Clever as we are at body-reading, we do make errors. Often they are serious errors which amount to superstitions about our bodies. These become so entrenched that they are hard to eradicate from popular thought. As we shall see, it is surprising how many of our cherished ideas about parts of the human body are based on false premises.

Also blurring our bodywatcher's vision is the fact that we take certain aspects of our own bodies very much for granted. We are so familiar with the figure we see reflected in the bathroom mirror that we cease to ask questions about the way the human animal came to be the strange shape it is. We may become worried about our weight or our health and start to fret about diets and exercise, but that is another matter. Such anxiety-ridden preoccupations do not help us to see ourselves in an evolutionary perspective. They stop short of pinpointing us as part of a wider zoological scene.

The Buttocks In Mind

The buttocks have quite unfairly become the 'joke' region of the human body. They make people laugh; they are a popular subject for dirty jokes. The behind, the backside, the bum, the buns, the arse, the rump, the bottom—whatever name they are given, the buttocks are looked upon as either ridiculous or obscene. Even when they are considered as an erotic zone, because of their proximity to the genitals, they are more likely to be pinched or slapped than caressed.

This negative attitude persists despite the fact that the buttocks are specially and uniquely human. We acquired them when we took that truly giant step for mankind—and stood up on our hind legs. The powerful, bulging gluteal muscles expanded dramatically, enabling our bodies to remain permanently and fully erect, and it is these muscles which give us the pair of curved hemispheres at the base of the back which we ungratefully find so laughable.

It is easy to see how this has come about. The buttocks are not alone. Between them lurks the anus, through which must pass, day after day, all our solid waste matter and—even more notoriously—the occasional emission of gas. Furthermore, when we bend down, the genitals swing into view, also framed by the twin curves of the buttocks. So there is no escaping excretory and sexual associations.

It follows from this that to display the buttocks is interpreted either as a gross insult—a symbolic act of defecation on an enemy—or as a gross obscenity—a shameless presentation of sexual organs. In modern society the showing of a bare behind in public can produce reactions varying from embarrassed laughter to serious complaints, outrage

The artist's studio offers permission to study the bodies so frequently suppressed, in their cultural meanings, their diversity and beauty, their anatomical and biological messages.

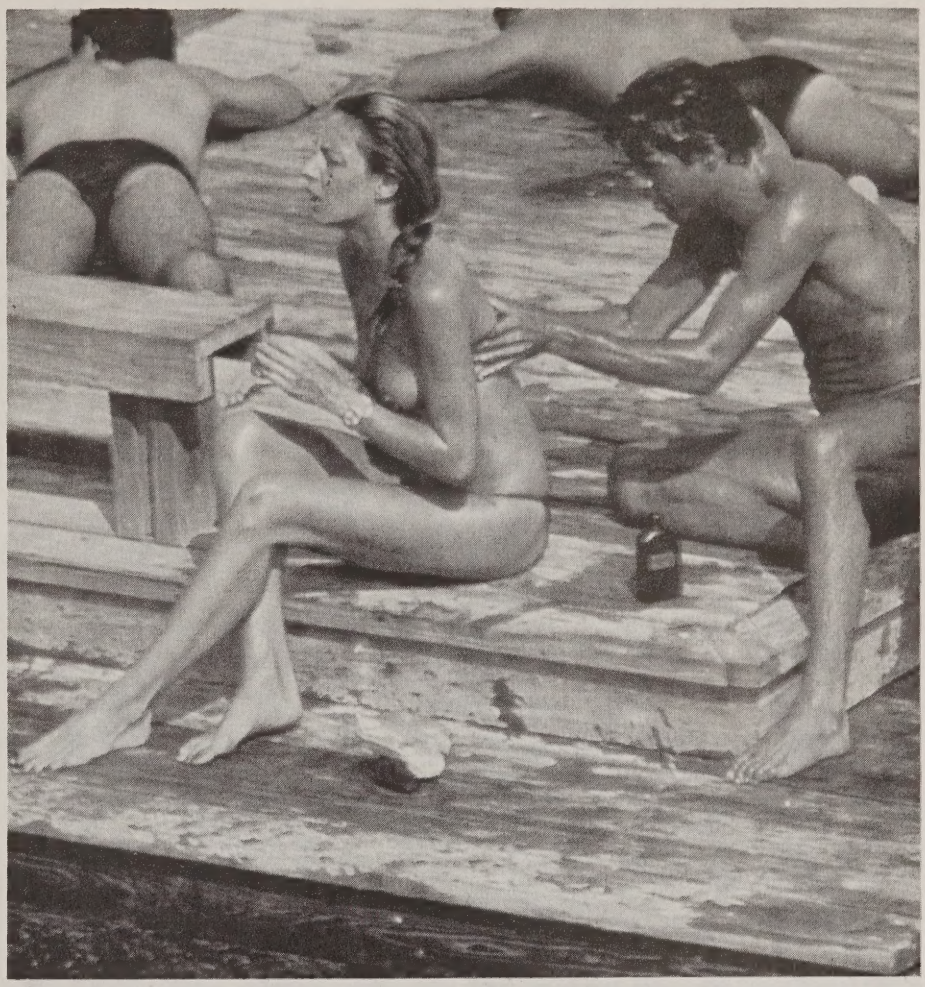
Body Watching

and even prosecution. Quite recently in Switzerland the Federal Supreme Court was wrestling with the fine point as to whether a particular buttock display was 'offensive' or 'indecent.' On this subtle distinction rested the decision concerning a conviction. A Swiss woman, during an angry quarrel with a neighbor, had suddenly 'displayed her naked posterior.' As there were children present she was arrested on a charge of public indecency and had been found guilty by a lower court. After due deliberation the Supreme Court quashed the woman's conviction and even awarded her costs. They did this because they came to the conclusion that 'the gesture was certainly insulting behavior and punishable as such but it could not be considered indecent because no organs of procreation were involved.' Presumably, if she had bent further forward when making her defiant gesture, her conviction would have stood.

Such extreme responses to buttock displays are rare today in the West. Streakers who drop their trousers or lift their skirts at sporting events usually produce only laughter, as do 'mooners' at American colleges who stick their behinds out of dormitory windows. As a protest, nudity is not what it used to be.

The buttock display is sometimes made more abusive by the addition of the phrase 'kiss my arse.' Taken at face value this is insulting because it demands a humiliating act of subordination. But there is more to it than that. Although probably neither the insulter or the insulted person realize it, they are engaged in a modern version of an age-old occult practice. To understand this is best to return first to ancient Greece.

The present-day view of the buttocks as a joke region of the body was not shared by early Greeks. To them it was an unusually beautiful part of the anatomy, partly because of its pleasing curvature but also because it made a powerful contrast with the animal rump of apes and monkeys. The human hemispheres were so different from the tough patches of hardened skin (the ischial callosities) on the lean-bottomed ape, that the Greeks saw them, quite correctly, as supremely human and non-bestial. The curvaceous Goddess of Love, Aphrodite Kallipygos—literally the 'Goddess with Beautiful Buttocks'—was said to have a behind more aesthetically pleasing than any other part of her anatomy. it was so revered that a temple was built in its honour—thereby making the buttocks the only part of the human body so honoured.



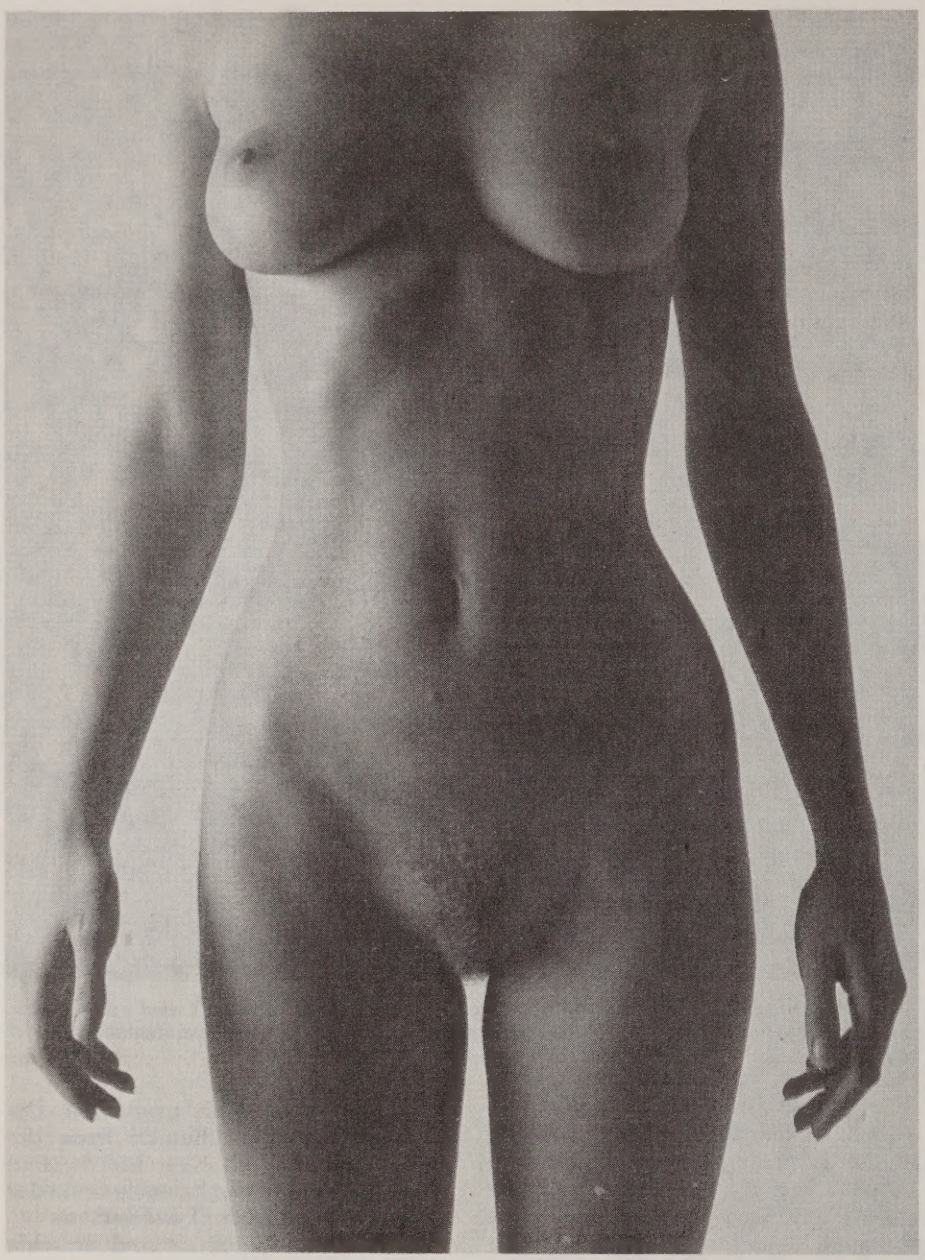
The body is less a mystery in today's public culture, where the female breast gains acceptance as people strive for natural behaviors rather than to fit preconceived fashions and irrelevant ethics.
Body Watching

This early view of the buttocks as exquisitely human gave rise to a further notion. it was argued that if rounded buttocks were the hallmark distinguishing mankind from the beasts, then the monsters of darkness must lack this particular anatomical feature. So it was that the devil gained the lasting reputation of being buttockless. Early Europeans were quite convinced that the devil, even though he could assume human form, could never complete the transformation because, try as he might, he could never manage to simulate the rounded human buttocks. This, the most gloriously, most exclusively human feature of the body, was beyond even his fiendish powers.

This weakness was thought to be a source of great anguish to the devil, and it provided a golden opportunity for tormenting him. To inflame his envy all that was needed was to show him your bare buttocks. Because it reminded him of his deficiency, the sudden display would force him to look away, averting his evil gaze. This protected the buttock-displaying human from the much feared 'Evil Eye' and became widely employed as a valuable device for repelling the forces of wickedness.

Buttock displays used in this special way were not regarded as vulgar or dissolute. Even Martin Luther employed this method of defence when he was tormented by nightly visions of the devil. Early fortifications and churches often displayed carvings of human figures showing off their rounded buttocks to drive away evil spirits, the exposed behinds always pointing outwards from the main entrances. In the Germany of those times, if there was a particularly terrifying storm at night, men and women alike would protrude their naked buttocks from their front doors in the hope of warding off the powers of evil and avoiding a stormy death.

It is quite probable that this is how all buttock displays began and that today's streakers and mooners are



The shape of the female navel has changed in recent years, becoming more and more vertical. This is partly due to the more slender figures now in vogue and partly to the postures adopted. The result is a slit-shaped navel which strongly echoes the female genital cleft and therefore transmits a more potent sexual signal.

Body Watching

carrying on an ancient Christian tradition without realizing it. With the devil out of fashion as the great enemy, the display is now seen merely as 'rude'. From an act of religious defiance it has slipped easily into an obscene exposure of a taboo body zone.

But how does this explain the phrase 'kiss my arse'? To understand this it is necessary to examine early engravings depicting the devil. If he does not have buttocks, then what does he have on his hind quarters? The answer is that where his buttocks should be he has another face. This second face is the one which was supposed to be kissed by witches as part of the ritual of the Sabbath. Accused of the filthy action of kissing the devil's rump, they reputedly defended themselves by insisting that they had only kissed the mouth of his second face.

All these activities were, of course, the inventions of fertile medieval imaginations, but that is beside the point. The legends and beliefs handed down from one superstitious generation to the next, made it clear that 'arse-kissing' was the foul act of a follower of Satan and, as such, as an abhorrence. When the superstitions began to fade and die away, the connections were lost but, as so often happens, the popular phrase survived to be incorporated in the modern insult.

So far, the display of the buttocks has been examined purely as a hostile act—as ancient defiance or as modern insult. But there is another side to it. In a completely different context, the buttocks also transmit powerful signals of sexual appeal.

The females of many species of monkeys and apes have brightly coloured rumps. Their hind quarters become increasingly conspicuous and swollen as the time of ovulation approaches, then recede again as it passes. This means that a male can tell at a glance whether a female is sexually active. Matings usually take place only when the females are displaying their most exaggerated sexual swellings.

Human females are different. Their rumps do not rise and fall with their menstrual cycles. Their buttocks remain protuberant throughout. Matching this, sexuality also remains high. As part of her pair-bonding system, the human female has extended her sexiness so that she is always potentially responsive to the male. She will mate even at times when she cannot possibly conceive, because the function of human mating is no longer purely procreative. As a reward system it helps to cement the bond of attachment between male and female, keeping the vital family breeding unit together. For humans, copulation is literally love-making, and it is important for the female's body to be able to transmit its erotic signals at all times.

It could be argued that if the gluteal muscles of the human rump are essentially concerned with the mechanics of standing erect, females cannot help but display permanently protruding buttocks. In their sexuality, however, the female buttocks go beyond the demands of simple mechanics. Relative to body size they are larger than those of the male, not because they are more muscled but because they incorporate much more fatty tissue. This additional fat has been described as an emergency food store—rather like a camel's hump—but whether this is true or not, the fact that it is gender-linked automatically makes it a female sex signal. It is accentuated by two other female properties: the backward rotation of the pelvis and the sway of the

hips in walking. The typical female—not to be confused with the female athlete, whose body has been severely masculinized by special training—has a more arched back than the male. In a normal position of rest her behind sticks out backwards more than the male counterpart, regardless of its size. When she walks, the different leg and hip design of the female skeleton produces a greater undulation in the buttock region. To put it bluntly, she wiggles as she walks.

When these three qualities—more fat, more protrusion and more undulation—are combined, the result is a powerful erotic signal to the male. This is not because the female is deliberately thrusting out her behind and consciously wagging it at admiring males but simply because this is the way her body is designed. She can, of course, exaggerate her natural signals if she is prepared to risk caricature, and wiggle her bottom outrageously. But even if she does nothing at all her basic anatomy will be constantly transmitting signals on behalf of her gender.

Today we may be seeing less of this female buttock signalling than was once the norm. It seems likely that the females of our early ancestors were, in fact, much bigger-buttocked than their modern counterparts. Evidence of this cannot, of course, be found in ancient skeletons, but when we look at Stone Age paintings and sculptures, huge buttocks are everywhere. They persist after the Stone Age in the prehistoric art of many cultures, but then gradually begin to disappear, dwindling to modern proportions which, although still relatively much larger than those of the males, are considerably less extreme. These early 'super-buttocks' have given rise to a great deal of speculation. One possible scenario runs as follows: Our primeval ancestors mated from behind, like other primates, so the pre-human sexual signals of the female came from the rear, as with other species. Then, as we evolved into the erect posture and our rump muscles bulged out into buttocks, the swollen shape became the new human sex signal. Females with larger swellings on their rumps sent out stronger sex signals, and this condition then started to increase until the buttocks became huge. The sexiest females had the advantage of supernormal buttock signals with their new super-buttocks, but these became so big that they actually began to interfere with the sexual act they were promoting. So the males solved the problem by switching to frontal copulation. As part of this new frontal approach, the breasts became permanently swollen as mimics of the large hemispherical buttocks. Now these super-breasts could also send out sexual signals, sharing the load, so to speak, with the buttocks, which could now decrease in size. This later version of the human female, better balanced and more agile, was at a considerable advantage over the fat-laden earlier model, which was gradually replaced.

Breasts Mimic Buttocks

While mother's milk is ideal for a growing baby it has to be said that the shape of her breast is far from perfect for the task of breastfeeding. The teat of a milk bottle is much more suitably shaped for delivering milk into the infant mouth than the real nipple on the mother's breast. If this appears to be an evolutionary flaw, it must be remembered that the female breast has a dual role—parental and sexual—and it is the sexual factor that causes the problem here. To understand why this should be it helps to cast a sidelong glance at the breasts of our close relatives, the monkeys and apes.

In all other primate species the females are flat-chested when not lactating. When they are breast-feeding the region around the nipples becomes somewhat swollen with milk, but even then it is rare to find anything approaching the hemispherical shape of the human female breast. In the case of those few that do approach the human shape when they have a particularly generous milk supply the swellings disappear after lactation is complete. The 'breasts' of monkeys and apes are purely parental.

The breasts of the human female are different. Although they increase in size slightly when full of milk they remain protuberant and firmly shaped throughout the period of young adulthood regardless of parental consideration. Even a nun has protuberant breasts though they remain unused

The striking similarity between human female breasts and buttocks is "the result of a long, slow evolutionary development that has provided the human female with a powerful frontal sexual signal," Morris writes. *Body Watching*

Writes Morris: "The difference in relative size between male and female buttocks acts as an important gender signal . . . connected with the demands of child-bearing, and to a heavier fat deposit on the female buttocks." *Body Watching*

through her lifetime.

An examination of the anatomy of the breast reveals that most of its bulk is made up of fat tissue, while only a small part is glandular tissue concerned with milk production. The hemispherical shape of the breasts is not a parental development. It is concerned instead with sexual signalling. This means that suggestions that men's interest in women's breasts is 'infantile' or 'regressive' is unfounded. The male responding to the prominent breasts of a virgin or non-lactating female is reacting to a primeval sex signal of the human species.

The origin of paired hemispheres of human female sexual signal is not hard to find. The females of all other primates display their sexual signals backwards from the rump region as they walk about on all fours. Their sexual swellings are key stimuli which excite their males. The rump signals of a human female consist of unique paired hemispheres, the buttocks. These can act as powerful erotic signals when she is seen from behind, but she does not go around on all fours like other species, with her frontal region hidden from view. She stands upright and is encountered frontally in most social contexts. When she stands face-to-face with a male her rump-signals are concealed from view, but the evolution of a pair of mimic-buttocks on her chest enables her to continue to transmit the primeval sexual signal without turning her back on her companion.

So important was this sexual element in breast development that it actually began to interfere with the primary parental function. The breasts became so bulgingly hemispherical in their efforts to mimic the buttocks that they made it difficult for a baby to get at the nipples. In other species the female nipples are elongated and the baby monkey or ape has no difficulty whatever in taking the long teat into its mouth and sucking away at the milk supply. But the human infant of a well-rounded mother may be almost suffocated by the great curve of flesh that surrounds the rather modest human nipple. Such mothers have to take precautions that would never be needed in any other species, Dr. Spock advises: 'At times you may need to put a finger on the breast to give him breathing space for his nose.' Another baby book comments: 'It may surprise you that he takes the brown area around the nipple in his mouth as well. All you need to do is to make sure that he can breathe. In his eagerness he may obstruct his nostrils with breast tissue or with his own upper lip.' Cautions such as these leave no doubt about the dual role of the human breasts.

The Fascinating Navel

A survey of works of art showing the more generously proportioned females of earlier days revealed that the vast majority (92 per cent) displayed circular navels. A similar survey of modern photographic models sees this figure fall to 54 per cent. So today's slender females are six times as likely to have vertical-slit navels as their more voluptuous predecessors.

There is more to this navel manoeuvre than mere loss of weight, however. All that the slimmer body does is to make the vertical navel a possibility. Whether it is displayed or not ultimately depends on the posture of the model. Even the skinniest female can

Pygmy fisherman, of whom Morris writes: "Clearly there is no predictable link between large, powerful male build and large penis size. If anything there seems to be an inverse connection, with small slender males often having proportionately larger genitals." *Body Watching*

present a circular navel is she slumps her body forward. So modern poses, either consciously or unconsciously, seem to be aiming towards a greater emphasis on the vertical-slit navel.

The reason is not hard to discover. Because it looks like a body orifice, the navel has always played a minor role as a genital echo. Its indented shape in the centre of the belly makes it strongly reminiscent of the true orifices situated below it. The female's genital orifice is part of a vertical cleft, while her anal orifice is much more circular in shape. It follows that a shift towards a vertical navel display strengthens the specifically genital symbolism. In glamour photographs where the true genital cleft is concealed, the photographer and his model can contrive to offer a subliminal pseudo-orifice as a substitute for the real thing.

If this sounds rather fanciful, it is only necessary to look back at what happened to the navel in the more puritanical phases of the twentieth century. In early photographs it was studiously painted out, the pictures being retouched to give the ludicrous impression that the belly was completely smooth. This was done because, it was said, the navel was far too suggestive. Suggestive of what, was never mentioned.

With early films there was also shock and horror at the exposure of this part of the anatomy by dancing girls. An official letter from the censor to the makers of *The Arabian Nights* stated: 'Passed for adult distribution provided that all dancing scenes showing the dancing-girl's navel are cut out.' A second wave of film censorship, in the thirties and forties, returned to this suppression of the navel. The notorious Hollywood Code insisted that naked navels were to be outlawed. If they could not be covered in clothing, then they must be filled with jewels or some other kind of exotic adornment. What seemed to outrage the puritans about films in particular was that the dancers were able to move their navels—to make them gape and stretch as they undulated their half-clad bodies. This took the orifice symbolism too far and had to be ruthlessly stamped out to prevent sexual hysteria in the auditorium.

No sooner had the western world relaxed its censorship of the cinema navel than another assault was mounted. This time it occurred in the true homeland of the belly dance—the Middle East. There, with new cultural and religious moods sweeping the Arab world, night-club performers were instructed to cover their bellies when engaging in what had now come to be called 'traditional folklore dances.'

It is clear from these restrictions that the navel does have the power to transmit erotic signals, even if to most of us today it appears to be a comparatively innocuous detail of the human anatomy. Sex manuals have noted its appeal, stressing its fascination to young lovers who are exploring each other's bodies. The comments in such books reinforce its role as a genital echo. For instance: 'It . . . has a lot of cultivable sexual sensation; it fits the finger, glans or big toe, and merits careful attention when you kiss or touch.' (From *The Joy of Sex*). A popular pose in illustrated sex manuals shows a man probing his partner's navel with his tongue—a pseudo-penis inserted into a pseudo-vagina.

Outside the sexual sphere the navel

has caused something of a problem in religious circles. For those who believe in the literal truth of ancient religious texts there is the thorny problem of whether or not the very first man possessed a navel. If Adam (or his equivalent in other religions) was created by the deity, rather than born of woman, he presumably had no umbilical cord and therefore no navel. Early artists had the dilemma of deciding whether to include a navel on their paintings of Adam's body. Most of them opted to do so and no doubt invented their own reasons for the existence of Adam's navel, but their decision led to an even greater problem. For, since God created man in his own image, God too must have a navel; and naturally this gave rise to the further intriguing question: Who gave birth to God?

Naked Genitals

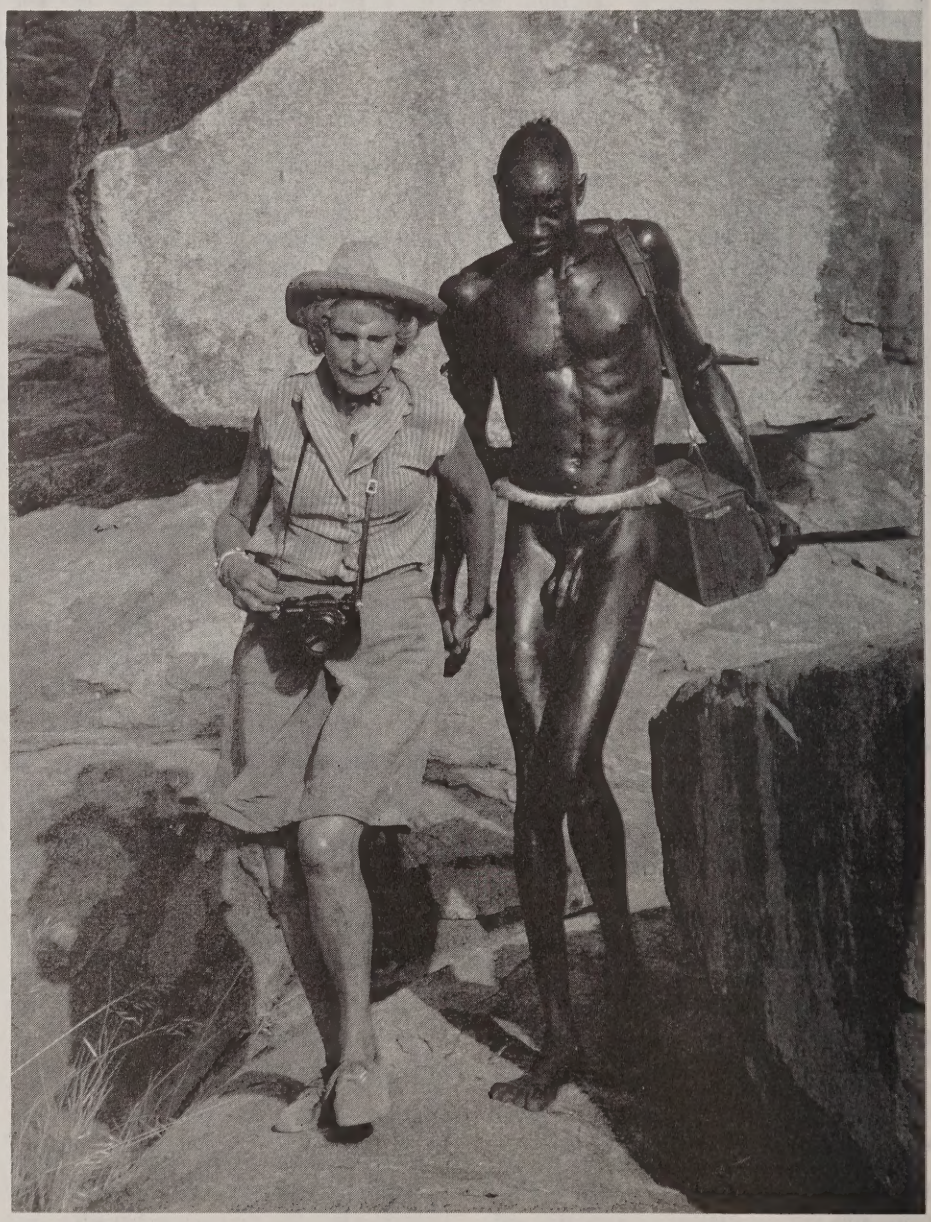
When our early ancestors first took to walking about on their hind legs they found themselves unavoidably offering a full-frontal display whenever they approached their companions. Previously it had been normal to advance on four legs, with the genitals completely concealed and well protected. To display the genitals then required a special posture. Now they were on show every time one human animal turned towards another. This meant that it was impossible for an adult to approach another without making a sexual statement. As a way of damping down these signals both males and females eventually took to wearing some kind of covering over the genital region: the loin-cloth was born.

The loin-cloth had three advantages. It not only reduced the strength of the sexual display of its owner when he or she was in a non-sexual public context, but it also intensified the sexuality of the private moments when it was removed. Thirdly, it helped to protect the delicate genital region from the harsher surfaces of the natural environment.

Today whenever people shed their clothes because of the heat it is always the modern equivalent of the loin-cloth that is the last to go. Unless we are dedicated nudists, we reserve our genital displays almost exclusively for our sex partners. Only for tiny children in a clearly pre-sexual phase do we relax this rule. In most countries we do not rely on custom alone to keep adult genitals covered but also impose formal controls: it is against the law to 'exhibit' one's genitals in public. Generations of pious church-goers have responded to calls from the pulpit—'Nudism is . . . as shameless as the Devil himself . . . It is the zenith of human rebellion against God.'

There is a long tradition of public depilation among female artists' models and up until the present century all works of art (other than deliberately pornographic ones) showed the female figure totally devoid of any hint of pubic hair. So total was its suppression that innocent men reared by puritanical parents were quite unaware of its existence on real women. The famous art critic John Ruskin was so horrified to discover on his wedding night that his beautiful young bride had a hairy crotch that he was incapable of making love to her. He procrastinated for year after year until she finally lost her patience, had herself medically examined to prove her virginity, obtained an annulment of the marriage, and became the wife of the artist Millais.

It was not until the wild men of modern art, like Modigliani and Picasso, began to include pubic hair in their paintings that the centuries-long tradition was broken. Photography eventually followed suit, the earlier airbrushed portraits of nudes being re-



Leni Riefenstahl, noted cinematographer and photographer of the Nuba tribes, proceeding to a photo opportunity with a subject. For the naturist, Riefenstahl's books are a "must."

Body Watching

placed by frank, unretouched ones. Finally the cinema and in some countries even television permitted the occasional glimpse of a pubic tuft, although the potency of its sexual message still prevented it from becoming commonplace.

The Vatican habit of removing the testicles of small boys in order to keep them singing on as high-pitched adults must have dramatically increased the number of tone-deaf children in Rome. The castrati were a feature of the Christian church for many centuries and it comes as a surprise to discover that the operation was routinely performed until as recently as 1878, when an enlightened Pope finally outlawed it. Testicles seem to have been something of a preoccupation of the Vatican, because at one time there was a special chair built, called the Porphyry Chair, with a horseshoe-shaped seat on which a new Pope had to sit to have his private parts inspected by cardinals to ensure that the Holy Father was not a Holy Mother or, for that matter, a Holy Castrato. The cardinals, having confirmed the presence of the Papal scrotum, had to proclaim in Latin: 'He has testicles and they hang well.'

Circumcision

For thousands of years, in many different cultures, the genitals have fallen victim to an amazing variety of mutilations and restrictions. For organs that are capable of giving us an immense amount of pleasure they have been given an inordinate amount of pain.

The commonest form of assault they have suffered is male and female circumcision. This strange mutilation is older than civilization and was probably already well established in the Stone Age. Although it is a piece of deliberate wounding of children by adults, it has always been done with the best of intentions. Over the millennia it has caused countless deaths from infection, but its advantages have always been said to outweigh the risks involved. These alleged advantages have varied from epoch to epoch and culture to culture, but recent re-examination of the evidence has shown that they are all imaginary.

It has been claimed that one of the oldest reasons for performing male circumcision—the removal of the foreskin—is that it provided immortality in the shape of life after death. This odd notion was based on the observation that when the snake sheds its skin it emerges with glistening new scales and is 'reborn'. If the snake can enjoy rebirth by the removal of skin, so too can the human being. For snake read penis; for snakeskin read foreskin.

Once male circumcision had become traditional it no longer mattered whether the old beliefs survived. Being circumcised was now a badge of belonging to a particular society. The ritual mutilation spread and spread. Ancient Egyptians were doing it as long ago as 4000 BC. In the Old Testament, Abraham demanded it. Arabs circumcised as well as Jews. Mohammed was said to have been born without a foreskin (which he may well have been, as this condition is not unknown to medical science), a claim which automatically doomed the foreskins of his future male followers.

As the centuries passed, religious reasons gave way, for many, to quack medical arguments. The possession of a foreskin was said to cause 'masturbatory insanity.' Other medical horrors resulting from its retention included: hysteria, epilepsy, nocturnal incontinence, and nervousness. Such ideas survived into the early part of the present century and even led to the formation of an Orificial Surgery Society devoted exclusively to the 'modification' of offending genitals as a means of preventing mental illness.

When at last this nonsense was on the decline a crisis arose. What new reason could be found for mutilating children's genitals? The solution had to be one that suited the rational climate of twentieth-century scientific enquiry. The answer appeared in that learned journal *The Lancet* in 1932: foreskins caused cancer! By the end of the 1930s 75 per cent of boys in the United States were being circumcised; by 1973 it was 84 per cent; by 1976 it was 87 per cent. Cancer had become the secular version of hellfire and brimstone, the perfect weapon for the anxiety-makers of a post-religious society.

Despite all this, 'medical' circumcision continued (and still continues) at a merry pace in certain countries where private medicine is the rule. In Britain, significantly, there was a dramatic decline in the operation following the introduction of the National Health scheme and free treatment. It is impossible to refrain from asking why it should be that the operation sank to a level of less than one per cent (only 0.41 per cent of male babies in 1972) in a country where there was suddenly no financial gain to be made from it, while in the United States, for example, in the same year, over 80 per cent of male babies were circumcised, at an annual cost to health-insurance companies of more than $200 million. The new deities demanding foreskins appear to be more fiscal than sacred.

Two scenes depicting the circumcision of adult males—one unwilling, the other compliant—from the ancient Egyptian city of Saqqara. *Body Watching*

Young females have also been assaulted in a similar fashion. This has been rare in the West, although as recently as 1937 a Texas doctor was advocating the removal of the clitoris to cure frigidity. The harshest traditions of female circumcision are found in Africa, parts of the Middle East, Indonesia and Malaysia. It is a staggering fact that, far from being an ancient

memory, the practice of cutting away all or part of the external genitals of young females is still going on in more than 20 countries.

No fewer than 74 million women alive today have been subjected to this mutilation. In the worst cases they have had their labia and clitoris scraped or cut away and their vaginal opening stitched up with silk, catgut or thorns, leaving only a tiny opening for urine and menstrual blood. After the operation the girl's legs are bound together to ensure that scar-tissue forms and the condition becomes permanent. Later, when they marry, these females suffer the pain of having their artificially reduced orifices broken open by their husbands.

The effect of this practice is to dramatically reduce sexual pleasure for wives in the countries concerned, which may be its hidden significance. A side-effect is a high number of deaths and serious illnesses caused by the unhygienic conditions under which the operations are performed, especially in such countries as Oman, South Yemen, Somalia, Djibouti, Sudan, southern Egypt, Ethiopia, northern Kenya and Mali. The continuance of such practices in the twentieth century against a background of modern enlightenment is clearly going to puzzle historians of the distant future.

Applause As Hugs & The Unstale Armpit That Is Unclothed

The Arms Spread posture is the long-distance embrace-invitation gesture. Someone greeting an old friend who is still some paces away will fling wide the arms and hold them there until they can be wrapped around the friend's shoulders in an emotional hug. This same posture is seen after a circus performer has completed a difficult trick. He or she will fling wide the arms and the audience will immediately respond by applauding. The performer has invited an embrace and the audience has obliged with the only sort of gesture they can manage from their seats in the auditorium. Their action of clapping the hands together is in origin a highly modified form of 'vacuum embrace,' in which the feel of the hug has been converted into the sound of a symbolic hug.

Another anatomical detail of the arm which deserves brief mention is the much-maligned, much-shaved and much-sprayed armpit. Technically known as the axilla, this small hairy zone plays an important role in chemical signalling and reflects a major change in the sexual habits of the human species. When our remote ancestors mated, with the female on all fours, the armpits were nowhere near the partner's face. When eventually we adopted a vertical gait and switched to a face-to-face posture as the dominant sexual position, embracing couples found their noses close to the shoulder regions of their partners. Nearby was the partly enclosed armpit, the ideal site for the development of specialized scent glands.

The armpit scent glands are called apocrine glands and their secretions are slighly oilier than ordinary sweat. They do not develop until puberty, when the arrival of sex hormones activates them and at the same time causes the growth of armpit hair. The hair acts as a scent trap, keeping the glandular secretions within the axillary region and helping to intensify their signal.

There is an old English folk-custom which says that if a young man wishes to seduce a girl at a dance he must place a clean handkerchief in his armpit, beneath his shirt, before starting to dance. Afterwards he takes it out and pretends to fan himself with it in an attempt to cool off. In fact what he is doing is wafting his apocrine scent over to the girl, who is promptly seduced by its fragrance. Considering the major industry which today is based on the sale of underarm deodorants, this story sounds rather odd. If the human species carries such a valuable sexual stimulus under the arms, why do so many go to such trouble to remove it, with washings, rubbings, sprayings and, in the case of fastidious females, depilations? The answer has to do with clothing. The young man in the folk-tale, well scrubbed and wearing his best clean shirt for the dance, produces fresh apocrine secretions from his scent glands. Soaked in these his clean handkerchief really does carry a strongly sexual scent signal. That is the primeval system at work. Sadly, today, with our bodies covered in layers of clothes, our sweaty skin can easily become a hot-house for the breeding of millions of bacteria. Our natural body fragrance turns sour in this unnaturally confined environment and our scents become stinks. The unpleasantness when this happens concerns us so much that we would rather spray our armpit glands into abject submission than risk our axillary attractions turning into the socially dreaded 'body odour'.

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ANOTHER LOOK AT "BODY WATCHING"

THE BODY TELLS MORE THAN SUPERFICIAL TRUTHS

NINA SILVER

Body Watching. This phrase immediately elicits images of intense gazing at people on the beach, people-watching in parks during one's lunch hour, or even in health clubs where the purpose is to attain a visually desirable carcass.

And carcasses we are—according to a culture which has delivered to us the slang term "body watch." The term denotes objectification and a neglect of a humanity and soul that have somehow separated from the human form that these qualities might be believed to inhabit.

Desmond Morris' book of this name follows the culture. It categorizes the human body into sections—eyes, buttocks, feet and so on—ostensibly to help the reader to focus on one particular part at a time, with corresponding information about that part.

One cannot help feeling concern that Morris' dissecting method goes beyond analytical convenience, to exemplify and even to exacerbate the piece-mealing practice of the culture that so strongly shapes us.

Examination of his approach, as we shall see, confirms this apprehension that Morris' book indeed compromises with, and perhaps panders to, a 'pop' mentality for trivia and voyeur thirst for fetish desire, without really getting to the heart—oh, that body part missing from *Body Watching!*—of what makes human beings 'tick.'

Yet maybe Morris never intended to go beneath the skin. *Body Watching* is a curious amalgam of some basic biology, cultural practices throughout history, and 'conclusive' interpretation with a decidedly male chauvinist bias. A friend of mine describes the book as a sort of advanced Ripley's Believe It or Not. With the addition of many photographs (some unnecessary), it also evokes the *National Geographic* or *Life* magazine. What unnecessary photos? Suspect is an excessive inclusion of female nudes. Could the title be almost a euphemism of 'girl watching', as body watching so widely is thought to be in our culture?

Open the book and this hunch gains strength on a number of levels. Morris excessively concerns himself—whether viewing biological properties or their social adaptations—with the question, How did this part develop to its present function in the propagation of the species?

Viewing women's bodies, this is often paramount, of course. But Morris' reductionist sociobiological lens incorporates a variety of human behaviors and customs. Example: the human pair-bond is "the powerful sexual attachment we usually refer to as love," and it "activates paternal behavior on the part of the male" in answer to the female's need for help in child care duties. If we follow Morris we may say goodbye to a genuine emotion of love for, he says, that is only a rationalization, or byproduct, of our biological imperative, rather than the other way around, or a synthesis of biology and human emotion. Papa, if you thought you loved your children or the mother of your children, and if you felt you'd do your share because you're a decent human being, think again! You're simply enacting your genetic programming.

The Realm of Wilhelm Reich

If we want to understand the relationship between biology and the evolution of human culture, we need to first turn from Morris and give ourselves a brief historical glimpse into the life and work of Wilhelm Reich.

Born in 1897, German-speaking Reich became one of the leading psychoanalysts under the watchful eye of Freud. His radical break away from the traditional psychoanalytical school of thought was the result of both clinical experience with patients and painstaking research and experimentation in the laboratory. In addition to being a medical doctor, Reich was versed in the natural sciences of biology, chemistry and physiology, as well as electronics and physics. He realized that all life follows a pattern of ebb and flow that could be observed in the cycle of sexual intercourse: buildup of charge to its peak, climax or discharge of energy, contraction or regrouping of energy in the biological body, and rest. He noticed this pattern operant in life from the dividing amoeba to life processes in the human organism.

Reich was noted for many other discoveries and theories, but his greatest gift was the application of what he had learned about the flow of the life force to human emotions and behavior. From Reich sprang the modern body therapies, the knowledge that an emotion and its physical counterpart in the body are one and the same thing. In other words, if there is a block in a person's expres-

sion of feeling, then a stasis of energy, tension in a muscle, even a malfunctioning or diseased body part will be found, as a result of the chronic holding back of that expression. Reich assessed this through his initial observation that patients with similarities of blocked emotional expressiveness had strikingly similar blocks or armoring in their physical bodies. One can attempt, and even succeed, in foiling the therapist by talking a good line, but the repressed emotion in the body cannot hide and the body cannot lie. This way of observing human beings became the basis for Reich's character analysis that is used today even in non-body-oriented therapies.

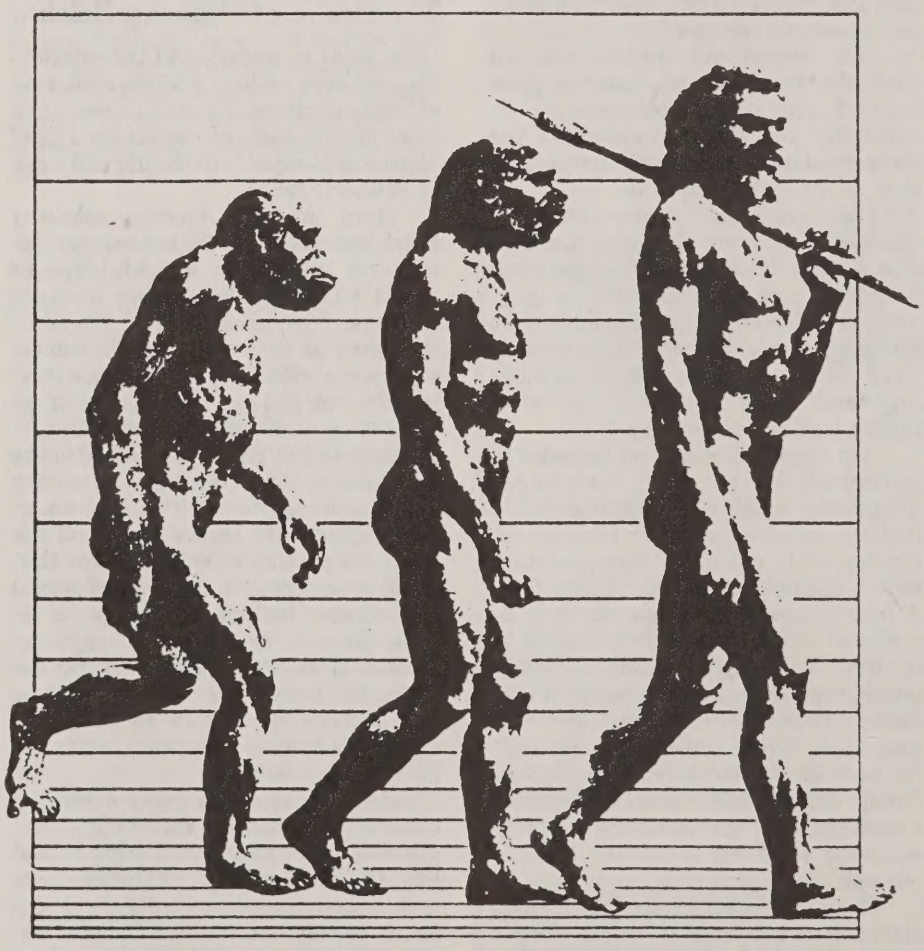
A logical extension of this knowledge was Reich's eventual use of techniques where he would physically manipulate the patient's body—by pressing, poking, digging into or stroking the muscles, that would cause the patient to make sounds—thereby eliciting buried feelings. It was one thing to talk about how one might be feeling, but quite another to show and experience those same emotions. Through this release of usually (though not always) unpleasurable emotions, the patient was then able to feel pleasurable ones.

One thing Reich noticed about all his patients, both women and men, was that they were unable to experience orgasmic release in a complete way. The undulating waves of energy were stopped at various points where there were blocks in the body (this happened even with men who ejaculated). Various experiences, besides direct sexual repression, would contribute to this. For example, if a patient during childhood had been told enough times to stop crying, that "big kids don't do that now," with the implicit or explicit threat that the parent would punish or withdraw love unless the child stuffed down the feeling (all done for the parent's convenience, of course), the child eventually would comply. In this case, the child would learn to voluntarily contract the abdominal muscles, thereby holding in the diaphragm, the breath, and stopped the crying. However, the resulting damage is not only that one vastly decreases or eliminates one's ability to feel the sadness, but also that anger and rage develop as a result of having to bury the sadness. And since in our culture anger generally is not accepted, this would have to be suppressed as well. Eventually, consecutive layers of an artificial personae are created, all in an attempt to deal with the original unresolved feeling(s).

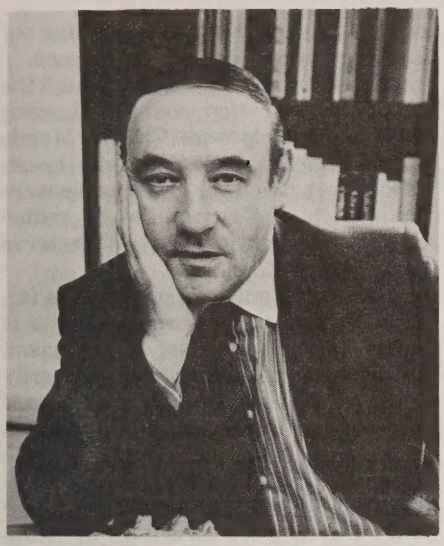
Reich would systematically attack these defenses, layer by layer, and as the body was compelled to release its storehouse of emotions, the person's outlook and character would change as well.

The most deep-seated problem, Reich discovered, was a person's inability to love, to let go in a passionate abandon of orgasmic streamings in one's surrender to one's own energy and to the person who catalyzed that surrender. People had great difficulty in allowing themselves to be *vulnerable.* This corresponded to a fear of feeling pleasure, illustrated quite amply by the Victorian influence on Europe and elsewhere. The body/mind continuum is clearly visible. When a person feels open and loving, the flow of bio-electrical charge in the body increases and becomes more complete. When the body is able to assimilate and handle more charge — charge being the emotionally-based flow that leads a person to action—the person's attitudes change on a fundamental, core level. Reich showed that emotion and physical expression could not be separated, that indeed the tendency to want to do that indicated a fragmentation in the person's structure.

One more relationship in Reich's work that needs to be understood before going back to Desmond Morris is that of a flowing, or *unarmored* individual and the creation of certain social systems. Using data from anthropology (with Malinowski's wonderful work) as well as the other sciences, Reich learned that in cultures where healthy sexuality was permitted and encouraged (loving childhood exploration, and sex regarded as a pleasurable rather than violent or objectifying act), the crime rate, anti-social behavior, and rigid, arbitrary rules imposed upon the members were either very low or virtually unheard-of. From there, it was but a short leap to understanding that the waging of wars and the existence of the patriarchy are inextricably related to



WARRIOR BEHAVIORS, CLOAKED IN MODERN STYLES OF PROFESSIONAL JARGON? As Silver reads Morris, SOCIOBIOLOGY offers explanations of individual conduct and emotions that link us causally to a biological instinct and the necessities of species propagation and evolution, and little more.



THIS IS DESMOND MORRIS. Author of such seminal works of sociobiological theory and explanation as The Naked Ape, which has sold over 8 million copies in 23 languages, Morris also wrote Intimate Behavior; Manwatching; and The Human Zoo. While curator of animals at the London Zoo, he presented over 600 "Zoo Time" segments on British television.

sexual repression. (Read *The Function of the Orgasm* and *The Mass Psychology of Fascism* for a brilliant analysis of Hitler's takeover in Europe relating to these issues.)

In many cultures, the lack of social reforms indicates misplaced values—a disregard for human life, happiness disguised as the acquisition of excess material goods and power over others,, and the nuclear family featuring father as the final authority figure, which both reflects and nourishes the larger social structure.

All such cultures contain some form of sexual repression, where loving energy, frustrated, turns to hate—as in rape, violence that is confused with sex. A happy and flowing person will not need to subjugate others under him (I have used the male pronoun here because under most circumstances, it's usually a him). A strong division of labor and social/sexual heirarchy creates and supports the objectification of others—simply because for there to be someone on top, someone else must be at the bottom. The subjugation of women is its most common example. In the United States women are still sex objects, despite the apparent sexual freedom. Some of this "freedom" consists of pornography and its distant, milder cousin, advertising. Both media indicate that a woman is to be available for a man's sexual "pleasure." It is obvious that women's struggle for affordable child care, birth control, and the right to control their own bodies by having access to abortions and not being raped, indicate a *lack* of sexual freedom in a country so obsessed with sex. *The obsession with sex is a substitute for the real thing.* Its basis? A separation of sex from love.

Morris and a Social Body of Sexual Repression

One might conclude that in some ways Desmond Morris is similarly obsessed with sex. He tells entertaining anecdotes about the evolution of certain sexual (as well as non-sexual) customs and shows how the customs migrated into other practices and expressions; but he rarely considers—or examines the need to consider—the roots of the customs, and only occasionally recognizes their insidious repercussions.

His discourse on the buttocks might be more interesting if he disclosed more about the cultures that were comfortable with their behinds. Embarrassment about one's excretory or sexual functions has not been a consensus human trademark. Children are *taught* to feel ashamed of their shit.

Rather than merely acknowledging that far-reaching consequences stem from sexual and buttock shame, Morris might make himself useful by asking, *"Which societies are comfortable about sexual and elimination processes, what differences exist between them and the cultures that feel uncomfortable, and what can we learn from these differences so we can bring up our children to feel more at ease with their bodies?"*

This could still be done within the context of the book and provide for even more fascinating facts. When Morris discusses the "fascinating fact" that the early Greeks revered the rear end and erected both a statue of Aphrodite and a temple in which her buttocks were honored, this does not give us anything to work with, other than to file it under Ripley. *Body Watching* is filled with such tidbits, but readers will find themselves wanting more.

It is dangerous when one's biases are presented as science. Perpetuated stereotypes promote intellectual sloppiness. In one passage, Morris notes the Victorian custom of women's wearing bustles to exaggerate their rounded buttocks, claiming that we as a species, still programmed to times when all female humans had larger, "sexier" behinds, are now attempting to simulate the woman's mating signal of having a big ass. Morris apparently believes that

THIS IS NINA SILVER, a feminist naturist; a writer, singer and therapist.

people are still (if they ever were) primarily carrying out their zoological function.

What makes this premise particularly insulting to women is that ordinarily, in the patriarchal societies, it is women who have suffered and been in the weaker position physically and emotionally in order to fulfill this *demand* that they attract for mating purposes the privileged male who would then make a conquest. Morris adds as part of this enticement, a woman's wearing of high-heeled shoes which unnaturally arch the back and put a further "wiggle" in her walk — but this "wiggle" is actually a compensating gait in the body's attempt not to fall down.

Morris' biggest fault is his omission to examine his data from what we've regarded as a feminist/Reichian perspective: *These accoutrements saddling women were really a cultural demand placed upon them by men who wanted to maintain a strong, male position in the social hierarchy.*

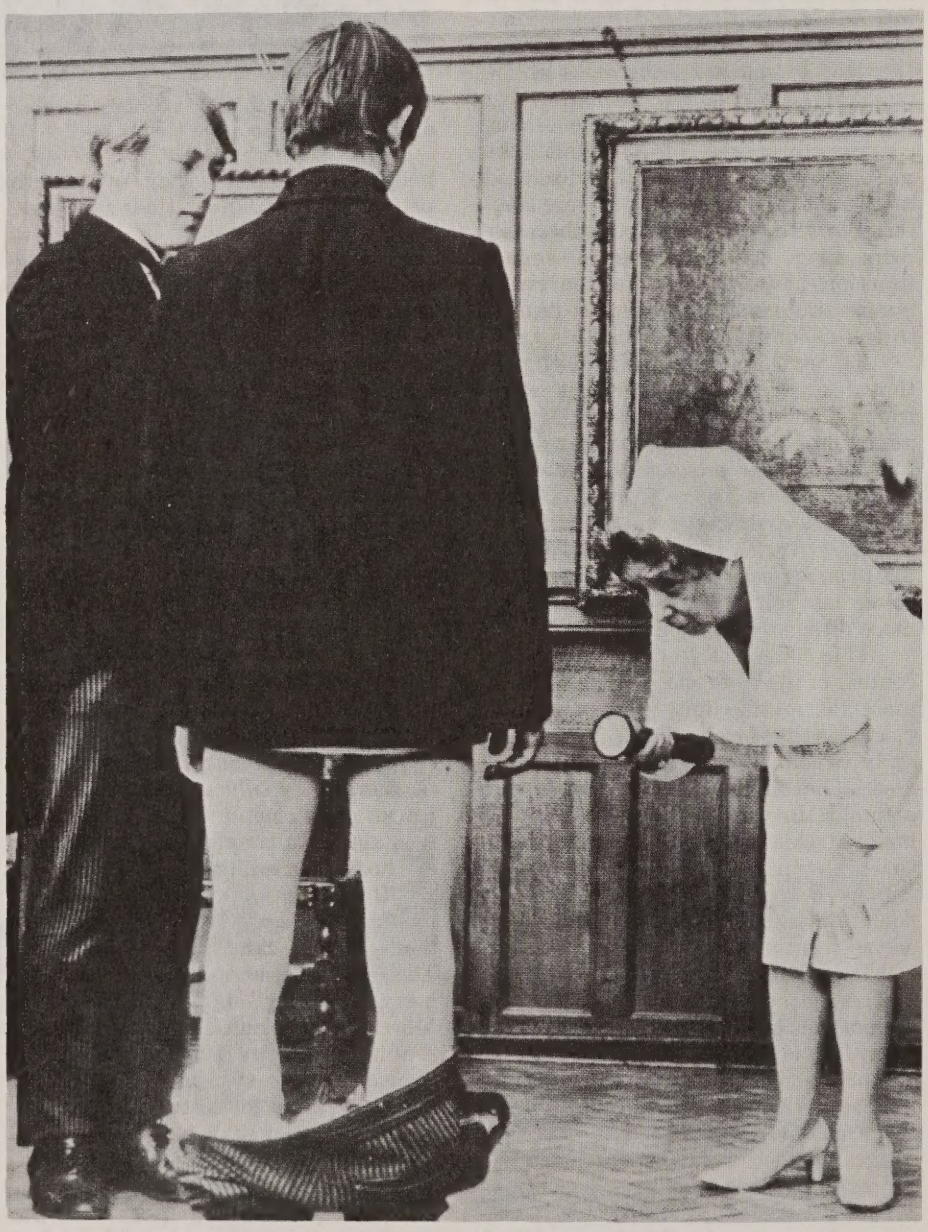
If women were brainwashed into trying to be "sexy," they then would remain helpless, child-like, and powerless. The notion that high-heeled shoes are inherently "sexy" is ridiculous. Even Morris, in his bumbling way, admits that high heels are bad for the feet. And to use his own system of thought, it makes no sense for Nature in programming us to be as sexy as possible, to ensure that the female of our species mutilate and torture herself in the process, preventing herself from developing as much as possible (unless you subscribe to the early, incorrect

[male-oriented] psychoanalytic theory of the innate masochism of women). Morris vacillates between recognizing a given custom as a patriarchal artifact and then deciding that another practice, since according to him it is related to an acceptable form of sexual attraction, is okay.

With this comprehension under one's belt (meaning the information has been ingested), the reader should be able to peruse the whole of *Body Watching* with the same sharp and critical eye. One finally wishes desperately that Morris would discontinue the habit of thinking that a woman's physiology exists solely in order to attract a man.

Perhaps the female human developed permanently-swollen breasts not, as Morris contends, to substitute for the buttocks as sexual signals, but *to give women pleasure*—pleasure in their own right, entirely separate from anyone else! (What a radical idea.) Morris subverts the knowledge that the human is the only female of any species to copulate when she is not fertile, clearly indicating that she does it solely for receiving pleasure, into a statement that "the female's body . . . be able to transmit its erotic signals at all times."

His intention of making the human male the center of the universe, around which all other things (including women) orbit, is evident as *he omits pointing out how men signal* sexually to women.



Morris concluded his book with this image of close analytical scrutiny, and we shall do so as well.
Body Watching

The bottom line is that through the act of objectification, one either ignores or downplays pleasure. Clearly, Morris as the rational zoologist feels threatened. What Reich classified as pleasure anxiety can be recognized as reductionist thinking and English reserve (Morris is British).

Given the author's profile thus far, it should come as no surprise that he is racist as well as sexist. The racism, however, seems to appear primarily when he discusses women. It is *not* stated, for example, that the elimination of body (including underarm) hair is a relatively recent—and Western—phenomenon for women, and in fact many American men are turned off by European women who don't shave. If shaving one's armpits is justified on the grounds of discouraging bacteria from breeding, as we are asked to believe, then why don't men do it too? The answer is really quite simple. In some cultures—such as ours—body hair has come to be regarded as "masculine." Translated into culturally biased terms, this means "strong and powerful." Since men—and many women, by now—are uneasy around powerful women, it is necessary that women rid themselves of as many "masculine" badges as possible. One of these badges is body hair. When pubic hair is removed from the body or airbrushed off photographs, this renders women more "proper" or desirable to most men: in other words, more child-like, therefore powerless.

It may very well be, as Morris suggests, that the shaving or depilation of underarm hair evolved to get rid of strong sexual scents, but this only underscores this culture's great fear of a sexual female human—because if she is behaving according to her nature, then her strength, control of her own body and her life, and assertiveness will be perceived as a threat to the patriarchy. A freely sexual female human is an adult woman and that equals power. As evidence of the unacceptability of women having power, the social pressure put upon them to get rid of body hair is enormous. Even when women rise to powerful social, economic or public positions, many still feel a need to shave their armpits and retain their "femininity" (read: negation of power).

Let us see exactly how Morris feels about women having power, in a passage where he treats sexist cultural mores as if they are natural, innate products of being human. Here is his view of small noses:

Because we see small noses as infantile and therefore appealing it follows that large protruding noses make females appear ugly. We have no wish to protect the owner of such a nose, since it fails to arouse our parental feelings. A model girl or an actress who possesses an unusually small nose, on the other hand, appears not only appealing but also beautiful. For this reason many females who earn a living by virtue of their otherwise attractive appearance subject themselves to plastic surgery . . .

In this revealing passage, Morris makes many assumptions. The first is that the "we" who see small noses as appealing is a universal "we." He makes no allowances for those with Mongoloid or Negroid facial characteristics, one of which is a nose that is broader and flatter than a Caucasian one. Does this mean that only those women with button noses are considered attractive in their respective cultures? It will sure make it tough for those millions of African and other Third World women. Another assumption is that it's necessary and beneficial for a female to arouse in others a wish to protect her—and furthermore, that it is fine to correct the "problem" of a larger, non-"infantile" nose with plastic surgery, rather than correcting the (patriarchal) sexist and racist attitudes that allow for such thinking to exist in the first place. Morris also states that the male nose in general is larger than the female's, this being an evolutionary development so that a male's protective feelings would be aroused. One marvels at how many more times cultural bias will be used as the basis of evolutionary theory, but Morris apparently finds this weapon inexhaustible.

It is a pity that Desmond Morris never read Reich or else chose to ignore him, for *Body Watching* has potential. It can be interesting, filled as it is with odd information that one might not find as readily elsewhere, packaged as a glossy, mass-marketed hardbound. But *Body Watching* is just that: a disembodied watching. We could do more than a "body understanding," and we will if we pick up a book of Reich's or one of his successors to find out we are infinitely more enriched than if we just body "watch."

As Morris himself admits, his perspective is zoological—meaning that he does not understand what it is like to be fully, encompassingly human. He still believes the nature of being human is innately fragmented and sufficiently controlled so that we can hide: "We become proficient liars, with our smiles and our frowns. We put on the face we want others to see."

As Wilhelm Reich clearly showed, we cannot hide. The "body language" tells truths which Morris cannot read. If Morris could open to this, he might see what more there is to look for behind the face and surface.

NINA SILVER is a free-lance writer, composer, singer, a healer and counselor, and dedicated social critic. She can be reached in care of Healing Heart Music, P.O. Box 293, New York, N.Y. 10025.

SUGGESTED READING

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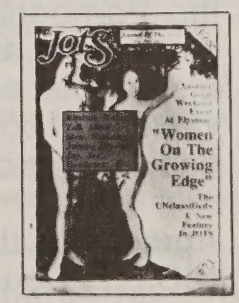

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NATURISTS & THE MEESE COMMISSION REPORT

Lee Baxandall

The photo on the cover of this *CwS* caused many readers to do a double-take on the day they picked up their newspaper to see what the Pornography Commission had told the Office of the U.S. Attorney General.

There he was. Edwin Meese III, accepting the Pornography Commission Report—and behind Meese, a semi-*nude* statue of a female figure of Justice!

How weird! Was this golden photo opportunity an error of room scheduling at the Dept. of Justice? Or was Edwin Meese's droll sense of humor in play? If a joke, on whom was it played?

The *New York Times* thought it an intended photo opportunity, and suggested that Meese had his doubts about some of the conclusions drawn by the Commission. The *Times* said: "Mr. Meese acts like a man who would not mind at all if the report disappeared. That thought is fortified by the fact that, at the acceptance ceremony, beneath the bare aluminum breast of a 12-foot statue, he was unprepared to comment because he had not read the report."

In reading the Report there is an obvious disparity between the tone, care in thinking and in presenting alternatives, the concern for the protection of individual preference and recognition of claims for protection of a purely erotic, nonharmful expression, that characterizes the introduction by law professor Frederick Schauer of the University of Michigan; and the recommendations made to the Attorney General later in the Report.

The recommendations are far less nicely considered and written, and would, we fear, have farreaching and in part very negative results for American individual freedom and the right to learn about the human body and enjoy consensual sexual acts whether by oneself or depicted by others.

In any event, the Dept. of Justice did drastically underfund the preparation of the Report, limiting the Commission to one year and no money for original research. The entire Commission groused about this second-class support for their own unpaid work, and rightly so: if Ronald Reagan wanted this study, it was his responsibility to pay for it properly, to allow enough time, and also to see that the persons appointed to the work were more balanced than they were.

Given the limitations, we want to acknowledge that it is a thoughtful product in many respects. New distinctions are made: see, for example, the four categories of nude, sexual and violent depictions. A real concern for the degradation of women, as financed, produced and distributed by a heartless pornography industry, is thoroughly documented and is often on-target, although the Commission's right wing takes this situation to justify what can only be termed as an attack on the graphic depiction of sexuality itself. For some members, mere nudity seems inherently suspect—and there, of course, is where we, the nudists and naturists, need to take a firm stand.

We suspect, from the Meese "acceptance" photograph, that the Attorney General shares a widespread view that mere nudity in expression is no concern of the government.

Meese may also reject the rightwing abhorrence of mere graphic sexual expression.

There are threats in the Report to the future of sexual content in telephone communications, videotape, cable television and more, premised on the Commission's predominant view that sex should not be performed other than privately. We couldn't condone this direction, but it's not this magazine's primary concern, nor does the Commission seem to be getting far with implementation. Now as earlier, the Dept. of Justice seems loath to prosecute the pornographers.

The Commission makes a small nod to the need for sex education—very small. Education as an alternative to censorship is neglected. There is only this passage, which follows praise for the citizen boycotts and demands for censorship:

"We have here emphasized conduct that is largely negative and reactive . . . We do not wish to suggest that this is all that can or should be done. In particular, we note the extent to which education is ultimately central to much that we have been discussing. In the broadest sense . . . education is the real solution to the problem of pornography."

This insight has been ignored, when not ridiculed, by the liberal press and ACLU, as well as the documentation of the real along with imagined horrors. Every pro-sexuality and pro-freedom organ from *Rolling Stone* to *The Nation,* as well as the publishers, writers, photographers, teachers, actors and other associations concerned with the right to communicate, have dumped indiscriminately on the Commission. In part this results from the obvious stacking of the deck in the choice of its members, and the vigorous early activities of its Yahoo rightwing, including the action of its counsel, Alan Sears, in sending out a McCarthyite letter promising to negatively publicize distributors that wouldn't drop *Playboy* and *Penthouse.*

But in equal part the ridicule is a squalid sign of herd thinking among liberals. Worse, it carries a refusal to acknowledge the very real, often dangerous, ongoing situation for women

WASHINGTON TESTING THE WATERS. Will a purity crusade play to appreciative media-watchers in 1980s America? It seems more likely that the powers that be at the halls of Justice have already concluded—see cover of this *CwS*—that the consumers are not ready for it, being accustomed to gratification rather than denial. Nor are the Falwell forces or the Administration powerful enough to try a domestic rerun of Khomeini's scouring of morals.

who must live in a pornographic society, where sexual titillation in advertising as well as hardcore entertainment becomes a lubricant for the bolts of hatred and possessiveness which may be directed at any time against women.

If censorship isn't the solution—and it isn't, except to protect the defenseless, here the children preyed upon for sex—the Report has much more to say, in actual fact, about citizen action than it does about censorship. And the male elitists who dominate the communications industry may well not want to hear about the substantial citizen input that could prove disruptive of profits and of their sophisticated sexual predations.

We've given the Report a hearing that most other magazines, and organizations, which are also pro-nudity and pro-sexuality, have refused to it. No doubt we'll catch flack for seeking to understand this voice that has behind it the power of the Dept. of Justice and which got off on a bad foot.

The final Report justifies attention and will not be sunk by ridicule. We'll only discuss some key matters here.

Nudity In The Report

"None of us think that the human body or its portrayal is harmful." The commission begins its central statement on the topic of nudity with this declaration. The Commission immediately adds:

"But we all agree that this statement is somewhat of an oversimplification." The Commission wants to see nudity only in contexts:

"There are legitimate questions about when and how children should be exposed to nudity, legitimate questions about public portrayals of nudity, and legitimate questions about when 'mere' nudity stops being 'mere' nudity and has such clear connotations of sexual activity that it ought at least to be analyzed according to the same factors that we discuss with respect to sexually explicit materials containing neither violence nor degradation."

THE 19TH CENTURY MEESE COMMISSION? Anthony Comstock, notorious smut hunter whose imperious edicts kept nudity under wraps for decades, devised this emblem for the New York Society for the Suppression of Vice. Comstock went on to become the federal censor of the mails. Seal shows, on left, jailor thrusting a smut pedlar into a cell. Right, a Christian layman consigning 'obscenity' to the flames.

It is a case of the body's guilt by association. Mere nudity may be condemned depending on the company it keeps. And since sex is mostly done in the nude, the problem that sex makes for nudity is evident.

The Commission describes this tainting process: "Nudity without force, coercion, sexual activity, violence, or degradation, but with a definite provocative element, represents a wide category of materials. At the least explicit end of the spectrum, we could envision aesthetically posed, air brushed photographs of beautiful men or women in a provocative context. *The provocation derives from the power of sex to attract the attentions and stir the passions of all of us."*

The power of sex—what does their phrase mean in this context? Since fetching poses and glances, let alone explicit sex acts, aren't alone meant, "the power of sex" refers to the *naked view of primary and secondary sexual characteristics* of human beings. This viewing of genitals and breasts does "attract the attentions and stir the passions" of the Commission.

Provocation, in other words, doesn't come only from the environment or from other material associations of the nudity as viewed. The provocation consists in *the sexuality that is residual to viewed bodies.*

Can there be mere nudity that isn't provocative, once this assumption is made? Yes: bodies without sexual organs would escape the charge of offering a provocation. Unfortunately, the real bodies we all inhabit cannot escape the suspicions if not the objections of the Commission.

The Commission immediately declares that "such materials may have, in most cases, little negative effect on individuals, families, or society. But at the other end of the continuum, we see materials specifically designed to maximize the sexual impact by the nature of the pose, the caption, the seductive appearance, and the setting in which the model is placed. For example, consider a woman shown in a reclining position with genitals displayed, wearing only red feathers and high heeled shoes, holding a gun and accompanied by a caption offering a direct invitation to sexual activity." The very "nudity" of *Playboy* or *Hustler*, as we point out elsewhere. This is not mere nudity in our opinion, but pornography without an explicit genital activity, a category which the Commission Report does not include. We reply that explicitness isn't a requirement for sexuality to be exploited by fetish presentation of a so-called nudity.

"With respect to such more explicit materials, we were unable to reach complete agreement," the Commission says. "The extent of the harm was the subject of some difference of opinion. None of us, of course, finds harmful the use of nudity in art and for plainly educational purposes." (As we note, this is not the case. The Commission included among its members those who don't want sex education pursued or art fully scrutinized.)

"But by and large we do not find the nudity that does not fit" categories of overt sexual activity "to be much cause for concern." That statement concludes the Report section, and is reflected in the Report's lack of recommendations for action, whether by law enforcement or private citizens, against mere nudity depictions of adults.

Turning to statements by individual members of the Commission, we find how nervous mere sexuality does make some of them. James Dobson: "Steady customers of pornography have long since grown tired of simple heterosexual nudity." He adds that "Pornography is often used by pedophiles to soften children's defenses against sexual exploitation. They are shown nude pictures of adults, for example . . " His equation of nudity and pornography is complete.

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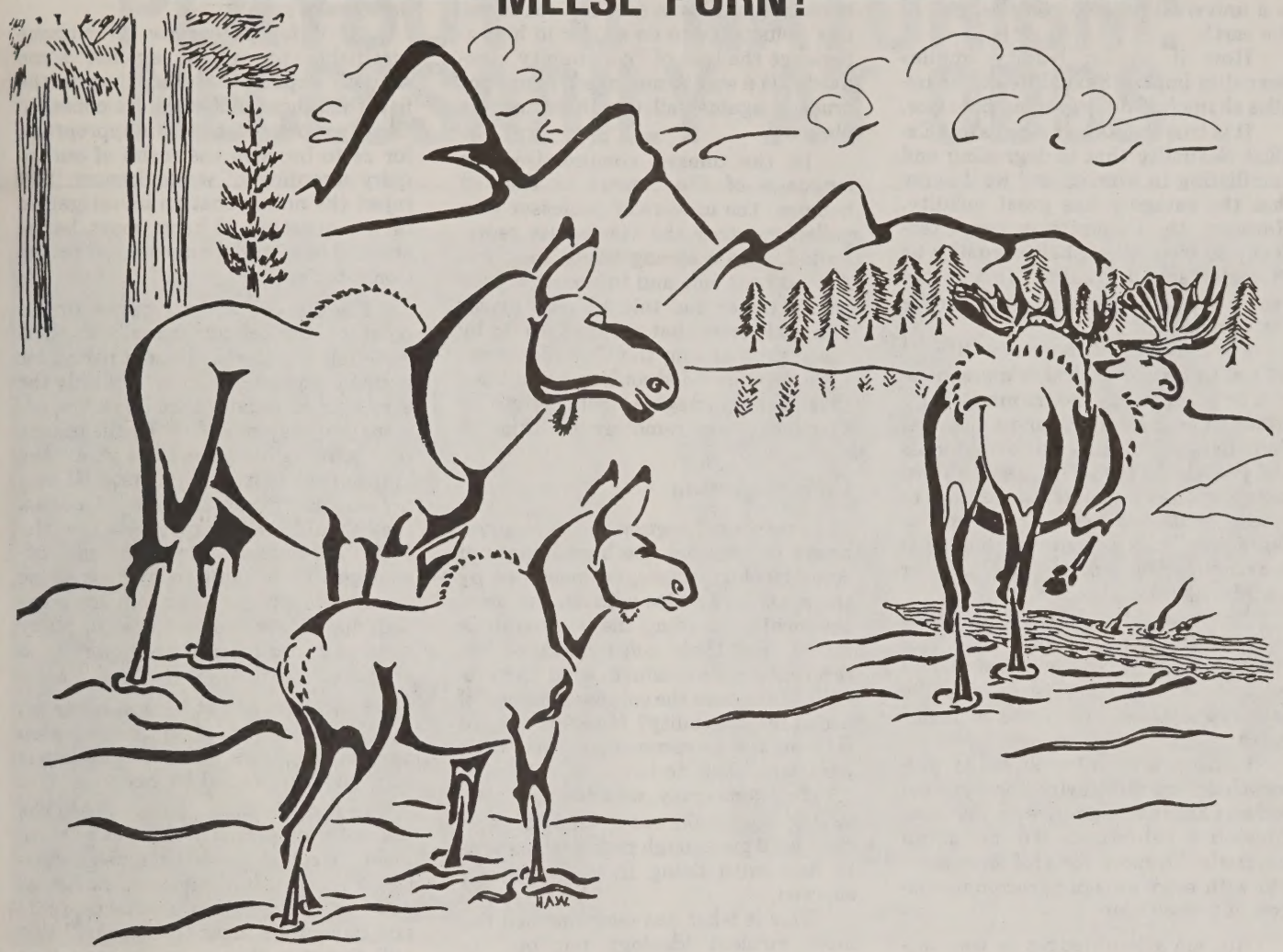


THIS IS NOT A MOOSE PORNOGRAPHY IMAGE. IT SHOWS ONLY NUDITY. If it makes some people nervous, that's irrelevant. *Mere nudity*—the Attorney General's Commission on Pornography concludes—doesn't need a governmental censor.

If the meese were humping, now that could be another story. The Commission Report draws up categories:

Humping with affection, among equals, without coercion, in images that do not demean, is probably not a depiction the government should attempt to ban, the Report waffles.

Depictions that do demean sexual subjects whether female or male, using erotic trappings to make the actual or implied violence seem more attractive, are the main target of the Report. We agree such images are abhorrent. We disagree with the idea that government should provide the remedy—the remedy would likely be worse than the illness, even if it is verifiable that such images may lead to sex crimes. Community consensus and disapproval, although harder to build, is the way of a free society.

The last Commission category, images that portray sex with minors, are a horror over which the Commission gains very broad agreement both for its intent and remedy. Criminal prosecution of child abusers and pornographers is richly deserved—But will the government be able to tell the merely naked from the guilty meese?

Or Commissioner and Roman Catholic priest Bruce Ritter: "The fact is that the Emperor (i.e., pornography) doesn't have any clothes on and he—as far as violent and degrading pornography is concerned—never did." The metaphor is not merely unfortunate, it is revealing. He later adds: "One man's nudity is another man's erotica is another man's soft core pornography is another man's hard core obscenity is another man's boredom!" The subjectivity is such that how one views it is how law enforcement and the Commission should treat it, Ritter says. Elsewhere he includes "full genital nudity designed solely to excite sexual arousal" as pornography; again, it seems the viewing is tantamount to arousing. Indeed, Ritter (and the Report) seek to argue from anthropolo-

gical authority that the sight of genitals is a universal taboo among peoples of the earth.

How it works: Nudity implies Sexuality implies Sexual Relations implies shameful and degrading behavior.

It is true the Report singles out Explicit Sexuality that is degrading and humiliating to women; and we'd agree that the category has great validity. However, the Commission has a tendency to view *all* explicit sexuality as shameful and degrading. This is the aspect that has undermined the work of the Commission.

For instance, Ritter says: "By its refusal to take an ethical or moral position on pre-marital or extra marital sex, either heterosexual or homosexual, the Commission literally ran for the hills and postulated the existence of a third category of sexual materials designed to arouse that was neither violent nor degrading," the category of benign if nonsanctified lovemaking, which Ritter would make illegal.

Chairman Henry Hudson's statement on the Report makes clear that liberal persons on the Commission were led to join in what Hudson calls "a balanced assessment of the evidence heard."

Hudson, known for obscenity prosecutions in his own community, declares himself unhappy with the Commission's reluctance to condemn materials "in more forceful language" and with more sweeping recommendation of prosecution.

Hudson acknowledges he was outvoted in seeking to ban Category III materials that depict "sexual activity without violence, submission, degradation or humiliation." Hudson believes the depiction of sex without marriage must "convey the impression that women are fundamentally immoral and hedonistic"—oddly, he forgets to describe or judge the males involved in such depictions. Hudson is willing to admit "there is no cogent evidence that materials in this class have a predominately negative behavioral effect." (By his silence, Hudson acknowledges that nonsexual nudity was found to be irrelevant to the Commission.)

Hudson urges unhesitating prosecution of violent pornography and that involving minors. And he is haunted by "a spectre of condonation" of Category III depictions in view of the Commission's failure to join in his abhorrence of recreational sex. Thus, while accepting a "prioritization of obscenity cases" that downgrades the urgency of Category III, he urges American communities to establish sweeping obscenity bans. He puzzles over many communities' reluctance to do so, for in his experience the test of "community standards" is a way to mount a triumphant crusade against all that he considers obscene.

In the uneasy compromise, the language of the Report is that of Schauer, the university professor who pulled together the viewpoints represented, with a strong tilt to the First Amendment side and to sexual liberalism. Schauer had told a *Los Angeles Times* reporter that the first drafts by the zealots among the Commissioners were "so one-sided and oversimplified that I cannot imagine signing anything that looks even remotely like this."

Citizen Action

If government regulation is inappropriate to confront the harmfulness of some ideological images consumed by the masses of males who depend upon the media, including the pornographic media, for their *role-models of appropriate male conduct,* what then remains to oppose the corporate abuses of social responsibility? If we should not rely on the government to box their ears, who shall do it?

In a democracy, we *all* can try to do it. And if we make out a strong enough case, we'll get enough people on our side to help with doing it, so that we'll succeed.

This is what has overwhelmed the most virulent ideology put out by racists. No law stops the Klu Klux Klan from vilifying blacks. No regulation halts anti-Semites from spouting hideous characterizations of Jews. So what does? The force of massed, focused public opinion does. The National Association for the Advancement of Colored People (NAACP) does. The Anti-Defamation League does.

If women, who greatly outnumber blacks and Jews in the American population, focus their resistance as have minority races and religions, great things will happen.

Scoffers call it "vigilantism." I don't believe they call the NAACP or the CORE freedom sit-ins vigilantism. I don't believe they call the work of the ADL vigilantism.

The Commission Report lauds "techniques, including pervasive social condemnation, public protest, picketing, and boycotts" which historically have moved policies in the public sphere that were not subject to governmental law. Those who ridicule or decry these techniques have forgotten what forces democracy uses.

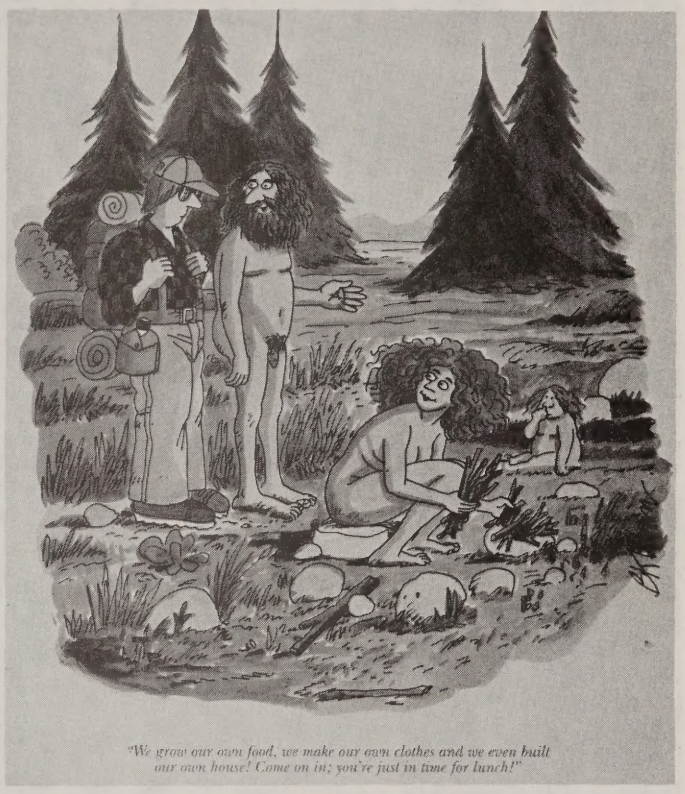
"If it is appropriate for citizens justifiably to protest against some sexually explicit materials despite the fact that these materials are constitutionally protected, then it is appropriate for us to broaden the realm of our inquiry accordingly," wrote Schauer. "We reject the notion that an investigation of the question of harm must be restricted to material unprotected by the Constitution."

The Report adds: "Expressing a point of view about sexually explicit materials in general, or about particular sexually explicit materials, is plainly the very kind of activity that First Amendment properly protects. To the extent that citizens have concerns about the kinds of sexually explicit material that are available in contemporary America, they should not only recognize that the First Amendment protects and encourages their right to express these concerns loudly and often, but should as well appreciate the fact that in many aspects of our lives to keep quiet is to approve."

Fair enough. Not so fair, however, are the objectives set out in the action agenda which are much less judicious than those espoused by Schauer.

In Schauer's text there is this: "The Constitution properly requires governments to err on the side of underregulation . . . the First Amendment leaves most of the rejection of unacceptable and dangerous ideas to citizens." But still, he notes, "law serves an important symbolic function, and in many areas of life that which the law condemns serves as a model for the condemnatory attitudes and actions of private citizens. Obviously this symbolic function, the way in which the law teaches as well as controls, is premised on a general assumption of legitimacy with respect to the law . . ."—An assumption, we will add, that breaks down when lawmakers get out of step with what the public accepts, as during Prohibition of alcohol. We believe that nudity, and consensual, mutual sexuality, enjoy a similar public acceptance today.

PLAYBOY & NATURISM: NECESSARILY AT ODDS



"We grow our own food, we make our own clothes and we even built our own house! Come on in; you're just in time for lunch!"

PLAYBOY MAKES A MOCKERY OF NUDITY. Some have argued that nudist/naturist cooperation should be extended to *Playboy* if not to *Penthouse, Cheri* or *Screw*. This innocent hope requires one to completely misread *Playboy* under both past and present editorial policy.

(1) Can we think of *Playboy* as a magazine that features "nudity"? Far from it. *Playboy* focuses primarily on women, age 24 or under, with the breasts and/or labia exposed for readers' sexual reveries. The remainders of the subjects' bodies are draped with lingerie, feathers, beads, scraps of clothing and other props. Although occasional photos of a movie goddess nude in a waterfall may be provided by a John Derek, that's not the everyday *Playboy* idea. Nudity is not the interest. Glimpses of once-suppressed sex parts are the purpose.

Doubtful? Examine any copy. Failure to see that body-parts fetishism, rather than nudity stands forth, involves a substitution of claim and wish for understanding. The truly nude female photos in *Playboy* are few. Often, there's not a nude "nude" in an issue. Of course, male nudes are scarcer than praise for fundamentalists.

(2) Along with editorial avoidance of nudes, *Playboy* mocks those of us who do find nudity a healthful option. Its monthly cartoon chuckling at "nudist colonies" is perhaps cathartic for people uncomfortable with real changes in their lifestyles; it would not be tolerated by any self-respecting ethnic group similarly mocked.

Which leads us to the unavoidable question: why have club nudists tolerated the demeaning of their nudist values all these years of *Playboy*? Beats us.

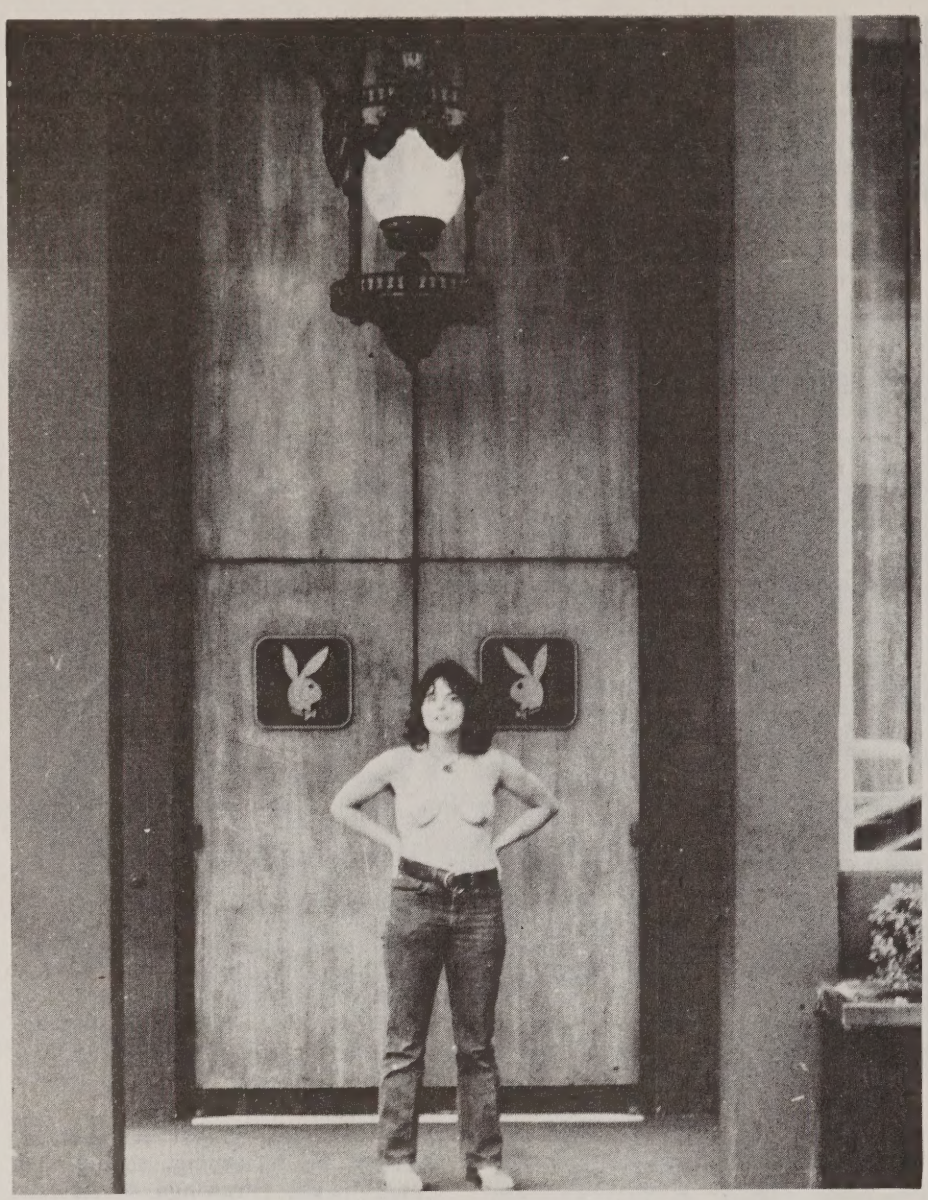
We don't mind a joke. Shel Silverstein's drawings in *Playboy* some years back had a touch of knowledge to them. The magazine's average jibe against those who can do without clothes, however, is demeaning, stupid and crude, and these drawings depend on a readership without experience of a clothing-optional lifestyle.

There has not been a more sustained, hostile attack on nudist values in the country than that mounted by *Playboy*.

We'd like to think that *Playboy* is moving on and growing up.

However, as we may see from the second cartoon reproduced here, *Playboy* has merely gone on to caricaturing the naturist values alongside the nudist colonies!

See the caricatured simpletons who are without clothes: To the 'well-dressed' hiker they reveal that they're too stupid to realize they lack house, lunch and proper garb: "We grow our own food, we make our own clothes and we even built our own house! Come on in; you're just in time for lunch!" No thanks, *Playboy*. —*CwS*



EARLY CRAFT. The author in 1975 before San Francisco's downtown Playboy Club in her first, impulsive shirtfree demo. Two gentlemen in white summer shoes, on their way in, stopped shocked. One uttered, "Oh no! Not on front of the Playboy Club!" Feeling not unclassy in her own Frye boots, Craft retorted: "Where else is better? Inside? Listen, do I need to get silicone implants?" *Jed Riffe*

"FREE THE PLAYBOY FIVE MILLION!"

Nikki Craft

From its first editorial, the priorities of *Playboy* were clear, "If you're a man between 18 and 80 *Playboy* is meant for you . . . Most of today's 'magazines for men' spend all their time out-of-doors thrashing through thorny thickets or splashing about in fast-flowing streams. We'll be out there too, occasionally, but we don't mind telling you in advance—we plan spending most of our time inside. We like our apartment."

When has Hugh Hefner not been impatient with what is natural? Russell Miller writes in his Hefner study, *Bunny*, that sometimes Hef doesn't see the light of day for weeks. On a stormy midnight he went for a walk and his staff rushed to the windows to witness the event. "He's gone out!"

"Man is the only animal capable of controlling his environment," Hef likes to say. His mansion is a "great indoors" that literally revolves about him. Rotating beds, stereos, and VCRs, the right cars and jacuzzis and servants; parties, girls (sic), games (Pacman and Monopoly) and toys: conspicuous consumption is the *Playboy* lifestyle. He who dies owning the most wins.

But the furniture in this claustrophobic world doesn't even include natural women, only the girls, or bunnies as he calls them. Susan Braudy asks us in "The Article I Wrote on Women That *Playboy* Would Not Publish" and that *Glamour* then printed, "Why can't a magazine written to titillate men present a full picture of real women to those big, brave men? Why must she be a fantasy figure so dehumanized as to be really desexed—hairs plucked, smells replaced, pores filled with make-up, smoothed to unthreatening blandness? Is the *Playboy* male so weak, so ultimately unable to cope with reality and real women that the fantasy creature of his glossy *Playboy*-inspired reveries must be mechanized, passive, manipulated, and controllable?"

No Nude Picnics, Please!

The Playboy organization's need for control, its denial of natural realities, carried over to the now defunct Playboy resorts. In 1979 the Chicago Beachfront, an affiliate of Free Beaches, announced it was celebrating National Nude Weekend with a picnic at the Lake Geneva, Wis. Playboy Club. Upset Playboy officials put a quick end to the plan because "hotel customers might be offended." The libertarians of Playboy added: "That's too specific for us. It would be very disruptive. When you're a family resort, you have to put on limitations of some kind. A lot of our

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families would find it quite disconcerting, to say the least."

At that time *Playboy* had been in the business of marketing women's bodies for 25 years, and the *Philadelphia Enquirer* accused the "prudish resort owners" of "living in a glass house of epic proportions."

In a press release headed "FREE THE *PLAYBOY* FIVE MILLION!" Free Beaches charged, "We think Playboy should back us by making a designated part of their grounds available. They have a good record of supporting civil liberties and progressive causes, but they haven't done a darn thing for social nudity. They seem to want to keep that confined to their gatefold—perhaps because voyeurism keeps the organization profitable!"

A decade earlier, in 1969, at Grinnell College in Iowa a Playboy spokesman was met by protestors who declared: "Pretending to appreciate and respect the beauty of the naked human form, *Playboy* in actuality stereotypes the body and commercializes on it. *Playboy* substitutes fetishism for honest appreciation of the endless variety of human forms." The four men and six women then stripped, and challenged the Playboy rep to get naked too for the woman photographer present. He chuckled, "I think you're pretty swinging" and refused: "I came here to talk, not to pose nude."

What's Playboy's problem? When Susan Brownmiller was asked to define sexual equality she snapped: "When Hugh Hefner comes out here with a cotton tail attached to his rear end, then we'll have equality." We ask that and a bit more of the reluctant Hefner empire.

On March 24, 1986, Citizens for Media Responsibility Without Law demonstrated in front of the Playboy Foundation in Chicago in conjunction with the National Conference on Women & the Law. Eight women chained themselves across the entry doors and were arrested.

Our non-negotiable demand: that Hef should get naked and pose for a family nude centerfold with daughter Christie.

The Women & Law Conference had received an unsolicited donation from the Playboy Foundation. The check was ripped up, while a Women & Law representative urged progressive organizations to resist cooptation by rejecting such Playboy grants. (Recently, the Kinsey Institute has refused a grant for sex research from *Penthouse* magazine when it realized that Guccione wanted to control the results of the research. A very unholy alliance indeed!)

GRINNELL COLLEGE PROTEST AGAINST CLOTHED PLAYBOY REPRESENTATIVE BRICE DRAPER. Students at the small Iowa college in 1969 stripped to show up the hypocrisy of spokesmen from men's mags who won't try a clothes-optional lifestyle but earn a salary from selling nude women. *Henry Wilhelm*

Condoning Child Sexual Abuse

Playboy mostly picks models who are little over the age of consent. The young-and-naive impression is increased when each month the centerfold Playmate's snapshots as a little girl are included. Underneath some of these are lines like, "Twelve and Ohhh so sexy." We also protested the fantasy extensions of the young models' allure back into their childhood pictures, and we demanded that Hefner stop the use of cartoons that condone and encourage child sexual abuse.

One *Playboy* cartoon was of a twelve-year-old with her hands on her hips standing at a bedroom door, looking up coyly at a man in pajamas. The

DO CHILDREN REALLY WANT IT? ***Playboy*** **for Nov. 1972 helped to build the myth of the horny child: "No, thank you, nice man, I don't want to go for a ride in your car. Why don't we just go up tc my place and ball?"**

child is portrayed as seductress and the man as victim. She says, "You call *that* molesting?" It is a justification many child abusers trot out. In a publication that exists to sexually objectify women, this inclusion of children in the lubricious fantasy is unacceptable.

What place should pornography, hard or soft, occupy in our society of minimal censorship? Perhaps the more pernicious impacts of the sexual degrading of women and children can best be understood as a pollution. Pollution of the physical environment, long tolerated, legally and culturally nearly invisible, is today vigorously rejected by thinking people. But the corporate pollution of our sexual and social environment worsens. We are only beginning to understand the impact that mass media greed can have on lives as we grope to find acceptable and effective remedies.

In this growing field of pollution control the pornographers, the ACLU and its agency Gray Advertising would like us to believe that only the religious and right-wing zealots want to hold the pornographers socially accountable. But many of us, erstwhile uncritical defenders of pornographers, have lost patience with the demeaning of women and the greed of publishers without corporate conscience. It may be naive to expect the pornographers, or any large corporation for that matter, to be held socially accountable without a government regulator. It's clear at least to those without profit motives to cloud their thinking that the public can't trust a Bechtel, Lawrence Livermore, or Kerr Magee to regulate itself.

In a factually sloppy column of the Sept. 1986 *Playboy* Asa Baber asks his readers: "Citizens for Media Responsibility Without Law (what does that mean? I wonder)." That might be the problem for a 'free' society. Maybe Baber and *Playboy* won't figure out what media responsibility is until there is a government intervention—then they'll see what a difference they could have made if they hadn't gone to the limit with their irresponsibility. After all, maintaining a cultural climate which doesn't provoke feelings that could abrogate the tolerance of a democracy—this too is part of their ignored responsibility.

After ten years of feminists' efforts in bringing an awareness of the harm of pornography to the mainstream of social consciousness, one thing is certain. If an angry public is to avoid seeking governmental regulation, that public must itself be empowered starting now. We must learn how to speak to and confront the corporations. The public must become more critical, articulate, vigilant and active. For the government fills the void where there is an apathetic citizenry and a negligent media.

Freedom Brings Responsibility

By their silence, civil libertarians as a class have overwhelmingly condoned the social harm done by *Playboy* and all pornographers. Some of these First Amendment stalwarts have reveled in the values of the misnamed adult or sophisticate magazines. They've volunteered their own reputations in defense of the uncritical publication of images of coercion. They have been paid by these magazines and have spoken proficiently in their defense. They moreover counsel those of us who are critical of pornography to muffle our comment or to remain silent, because to speak out about its harm would threaten the sur-

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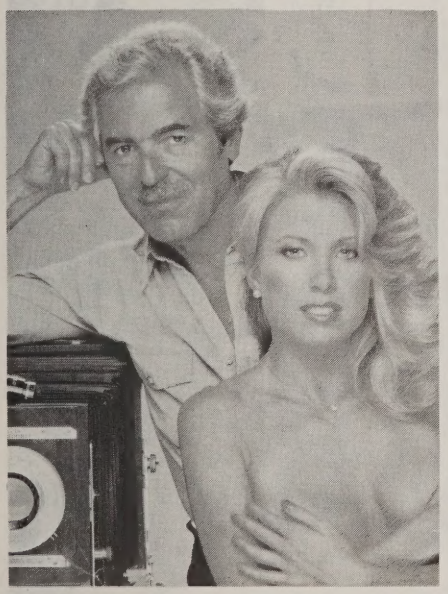

CLOTHED MEN HIDING BEHIND NUDE WOMEN. THEY KEEP THEIR CLOTHES ON—ALWAYS. **At top, *Penthouse* and model owner Bob Guccione. Bottom, *Playboy* ace photographer Pompeo Posar. To this double standard Nikki Craft says, "TAKE IT ALL OFF BABY! Bob Guccione—Show us your pink! We wanna know how LONG yours really is! Dress up like Vanessa. Oh wow!" For years, Guccione's corporation has spread women's crotches and anuses across the slick pages of *Penthouse*. Photo at right: The protest outside the Playboy Foundation in Chicago (see p. 43).**

vival of the first Amendment.

As a result, pornographers have escaped criticism until recently. They have grown more vile essentially with impunity, and the present wholesale attack against erotic and pornographic expression is the fault of both the fanatic civil libertarians and the pornographers—for they stifled the emergence of an informed, balanced criticism.

Many people have fallen under this spell of thinking only kind and empty thoughts about the corporate products that have chosen to symbolize and exploit our yearnings for sexual liberation.

So the next time somebody, "as a Naturist," defends or apologizes for *Playboy,* consider how that philosophy contradicts ours:

—*Playboy* does not portray male nudity.

—It exploits the nudity of women's bodies by fetishizing the breasts, behinds and labia with objects of clothing.

—*Playboy* only likes 'nudity' as ink on paper that can be controlled and sold; it is anti-nudity in real life.

—*Playboy* time and again lends aid and comfort to the sexual exploitation of children.

—Objectification and the domination of young women is why *Playboy* exists, while feminism and sexual parity are Naturist priorities.

—Naturism recognizes a responsibility to the environment and our vulnerability in it, while *Playboy* values conquest, control, waste and greed.

Speaking Up

The next time that somebody tries to quell your doubts about *Playboy* I suggest that you pick up a handy copy and explore Naturist differences with what *Playboy* represents. If the person is also critical of it, encourage that person to speak out to friends, by writing letters to publications, or by calling in to talk shows. We encourage Naturists to take part in the public debates and to help in offering a rational alternative: not puritanism and not pornography.

This alternative, so elusive today and so thinly substituted by incessant First Amendment cheerleading that fails to deal with the central problem of cultural pollution, has to be found if the society is to clean up its own act and avert the rising clamor for a government intervention in the publishing of sexuality and nudity.

Naturism is this rational alternative, this submerged mainstream that can rescue nudity and sexuality from the exploitative wrong turn they have taken at the hands of commercial interests since the postwar "sexual revolution" began.

The saving of an honest acceptance of our nude and sexual selves may depend on the degree to which a broad and profound Naturist alternative to 30 years of degradation can now be advanced.

Advancing the mainstream naturist solution is up to each of us.

Let's talk it up! If that person you're speaking to insists that nothing is wrong with the values in *Playboy*, then you're not talking to a Naturist. At best you're talking to a nudist: Someone who makes no distinction between mere social nudity and the alienation and pollution which is exploitative pornography.

Pat Logue

FEMINISTS ASK: WHO PLEADS FOR PORN?

ALAN DERSHOWITZ, JOSEPH MENGELE AND ME: THE LIMITS OF LIBERTARIAN IDEOLOGY

Nikki Craft

As you can see from my commentary on *Playboy,* I have also grown apprehensive about the practices of the American Civil Liberties Union (ACLU)—more so than many who simply see it as an ally to help prevent governmental censorship of individual choice.

The ACLU has come to occupy a political space that many of us revere and even desperately need to believe is being properly defended. However, in plain fact, the ACLU often one-sidedly rushes to defend corporate propaganda without displaying an equal concern for balancing it with noncorporate communication.

Indeed, when it comes to "speech" the ACLU is 'ideologically stupid' in accepting the legal fiction that a corporation is just another 'individual' in terms of civil rights and responsibilities. Money talks in its "market place of ideas" and the ACLU echoes very loudly the interests especially of the sex capitalists. Corporations have enormous power in the 1980s and the ACLU too often gives them uncritical license.

Ideally, the ACLU's responsibility for expression should feature a concern that all ideas are protected in the "market place." However, an examination of the ACLU's defense of pornographers and the tobacco industry illuminates its actual priorities. Many ideas and voices are silenced without the ACLU speaking out. The reality is that of the five publications accepting the most advertising dollars from the tobacco industry, *not one* has run an article or editorial expressing criticism of smoking in the last five years. Where is the ACLU's concern for the anti-smoking viewpoint?

CIVIL LIBERTARIANISM that, ACLU-style, touts free expression for the sex capitalists, and silence for women who are its victims. *Nikki Craft*

Feminists have a difficult time being heard in a corporate culture reflecting male interests. For instance, *Ms.* magazine has never been on sale in convenience stores everywhere, as were the top three porn magazines. American publishers have refused to publish Andrea Dworkin's (and other feminists) books because they disagreed with the content. B. Dalton Booksellers hardly

allocates a women's section, and feminist literature in general is difficult to obtain because of distribution not because of interest. Yet, we *never* hear of the ACLU seeking to protect avenues of feminist expression.

On the contrary: civil libertarians urge feminists to remain silent so the First Amendment can continue to benefit pornography's free expression.

The Limit Is Tested

For 15 years, I have been both a frequent defender of free speech and a public critic of pornography. I have deplored the media treatment of women, especially the exploitation of violence. Refusal to suppress my disgust for pornographers has roused the ire of several ACLU figures. One of them is Harvard law professor Alan Dershowitz.

Alan Dershowitz has emerged as a tireless apologist for the pornography industry and Bob Guccione in particular. He speaks from the platform of a nationally syndicated column and he is an opinion writer for *Penthouse* magazine. Guccione, editor of *Penthouse,* has a remarkable fascination for violence and exudes a beady-eyed fascination for the coercion of women. Even though Dershowitz has stated that he realizes "violent pornography presents a problem," he remains employed by *Penthouse.*

Dershowitz, as will be seen, has played a major role on the legal side of the free beaches movement as well as in defending corporate misogyny. To define the situation at large I need to delve more deeply into the kind of libertarian ideology he represents.

When he discusses certain subjects, such as prostitution, we glimpse the Achilles heel beneath the Dershowitz robes. His class and sex biases blind him to issues of equality and civil liberties to such an extent that it's difficult to believe this man ever studied logic, much less ethics. Do I exaggerate? Let's see.

In matters of prostitution he clearly departs from a First Amendment stand. He advocates censorship of the media, political organizations, and vocal individuals to prevent making public the identities of the prostitute's johns. He wants only to protect their privacy. To *Penthouse* readers he writes, "It has become part of the rhetoric of certain feminists that johns must be arrested in the name of equality and feminism." Dershowitz warns that "the policy, in the name of a false equality, engenders the most thoughtless inequality." For, he goes on, "there really is an enormous difference in effect between the arrest of a professional prostitute and the arrest of an otherwise law-abiding citizen who occasionally seeks to taste the forbidden fruit of sex for hire. For the customer, the public arrest can be a catastrophic event. It can ruin a marriage, destroy a reputation, scar his children, terminate a career. It can undo years of positive achievements — even if he's eventually exonerated.

"For the prostitute, an occasional arrest is an expected occupational hazard. The quick arraignment, bail and fine are regarded as a cost of doing business. She is back on the streets hustling her next john within hours. Certainly there is little stigma or embarrassment in being arrested; the streetwalker publicly advertises what she's doing every time she puts on her 'uniform' and takes to the sidewalks." Dershowitz seems unconcerned about false arrests for prostitution or sufferings of prostitutes. He doesn't recognize that going to jail often may begin a life of *real* crime for these women, and that most prostitutes must rely on pimps to quickly post bail, if it is posted. Someone needs to tell this law professor that when a prostitute is convicted she can serve months and in cases years. *He disregards the civil rights of whores.*

I've been in many jails. I've passed time with prostitutes who were often just hours before on their knees from giving cops, politicians, and men like Alan Dershowitz blow jobs—and believe me, if anyone cared to listen to what they had to say or, better yet, if some publication paid them thousands of dollars as they do to Dershowitz to write nationally syndicated columns, a very different reality would emerge in our culture from the one our ACLU champion portrays. And there lies much of the problem. Alan Dershowitz, Bob Guccione, and the pornographers have too much "voice." They hold disproportionate power. They mold the reality. And most people—especially women, and prostitutes in particular—have no real avenue of expression at all.

Once again: Who is attorney Dershowitz? In his book *The Best Defense,* he portrays himself as a commited advocate for very rich "underdogs." He has defended Milwaukee's reputed mob boss Frankie Balistrieri, notorious and bellicose Jewish Defense League founder Meir Kahane, and Bernard Bergman, a New York nursing home magnate infamous for victimizing the elderly with elaborate scams to rip off government money for services never rendered. Claus von Bulow, accused of a botched murder of his wife, got off because of Dershowitz's virtuoso legal technicalities. He was an outspoken advocate for a convicted murderer who showed no remorse for pouring gasoline over a woman while she was conscious and setting her on fire; he prated of his obstructionist due process issues to the media even after the Supreme Court ruled that the error on the search warrant was so minor it shouldn't affect the final verdict in the case.

In his opinion column, Dershowitz argues to uphold laws that deny a woman the right to file rape charges against abusive husbands. He has also criticized students for protesting against Covington & Burling (defense attorneys for the tobacco industry), one of the nation's largest law firms, successfully persuading them to disassociate from the racist regime in South Africa. In bed with the right wing himself, Dershowitz never tires of speaking against Andrea Dworkin, Catherine MacKinnon, and the entire anti-pornography movement, as being in the company of 'strange bed fellows.'

On his monthly page for *Penthouse* Dershowitz writes, "I would, at least in principle, represent anyone. But I must admit that when the Nazi doctor Joseph Mengele was alive, I had a recurring nightmare in which he would call me and ask me to represent him; I would wake up in a cold sweat after telling him to come to my office, unsure whether I would turn him in, represent him, or kill him."

My experience with the peculiar civil libertarian ideology of Dershowitz began in 1984 when I was first arrested on the Cape Cod National Seashore. Lee Baxandall and I contacted him by

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phone, explained the circumstances of the case, and after several conversations with both of us, he agreed to handle the appeal. Dershowitz had been a visitor to the Truro nude beach for years prior to becoming involved in a legal effort in U.S. District Court during 1974-76 at Boston, seeking to overturn a federal regulation banning public nudity at the Seashore. Because of this involvement as well as his legal expertise, Dershowitz seemed like the logical choice of legal counsel available to us.

However, I found that in *The Best Defense* he described nude beach rights as "similar to the rights of adults to view movies behind the closed doors of a theater." Of course he was discussing privacy issues. But I believe the remark illuminates more than a point of law. Consider: during our second phone conversation of 1984 the subject of pornography surfaced. He asked me, "How can any person working for the right of people to be *seen* nude on the beaches reasonably decide that people who want to be seen in pornography cannot be seen?" I tried to explain to him that I was not arguing for the right of women *to be seen* on beaches, but to *be* on beaches topless. This refers to personal activity and expression as well as to a state of existence, and has no inherent need of a viewer.

Does there exist, for Dershowitz, an overpowering thrill of seeing the female nude, such as to prevent him from seeing the issue from the woman's viewpoint? I haven't witnessed Dershowitz himself on the Truro nude beach. But I've been told that his eager response to nekkid women could be compared with that of a little boy let loose in a candy store! Be that as it may. I was beginning to sense we would have some disagreements.

The next summer, I learned that Dershowitz had lied in a phone conversation with Marjorie Howard, a *Boston Herald* reporter, when he denied that he had ever agreed to take our appeal. He added that he could "never defend Craft on any charge because of her position against pornography."

Publicly and often, Dershowitz proclaims he "would never turn down a client accused of a serious crime on the basis of his or her political beliefs." He regards himself as an advocate "whose primary responsibiliy is to represent unpopular clients against the power of governments and other large institutions." He couldn't bring himself to defend l'il shirt-free ole me, however, on a federal discrimination point of law with First Amendment import.

Me and Joseph Mengele?

I have had to come to see Dershowitz as both more and less than a libertarian advocate. He uses his voice, amplified by an easy access to mass media, to speak for the people he represents, and a quick overview of the peculiarly limited range of his clients will suggest that they may express his own, perhaps otherwise unavowable, priorities and values.

Dare I suggest it? Perhaps if I had killed a woman instead of opposing pornography, Alan Dershowitz would be my defense attorney today. That is, if I would have him.

SO-CALLED ADULT BOOKSTORES ARE *NOT* WHERE THE WORLD GUIDE TO NUDE BEACHES AND *CLOTHED WITH THE SUN* ARE SOLD. We made sure of that, contractually, from the first editions. This cartoon has got its books mixed up. Still, it expresses what many uninformed people imagine, to the harm of naturism.

NATURISM & CITIZENS' ACTION AGAINST PORN

'RAMPAGE' AGAINST PENTHOUSE: THE REALITY OF FIRST AMENDMENT RIGHTS

Citizens for Media Responsibility Without Law believes in making the First Amendment protection of free expression work.

Work, that is, for the citizens. Not merely for the corporations with the wealth to hire fancy lawyers. (See article above).

Free expression *in extremis* can couple itself, if wealthy, to lawyers, p.r., and advertising in the major media.

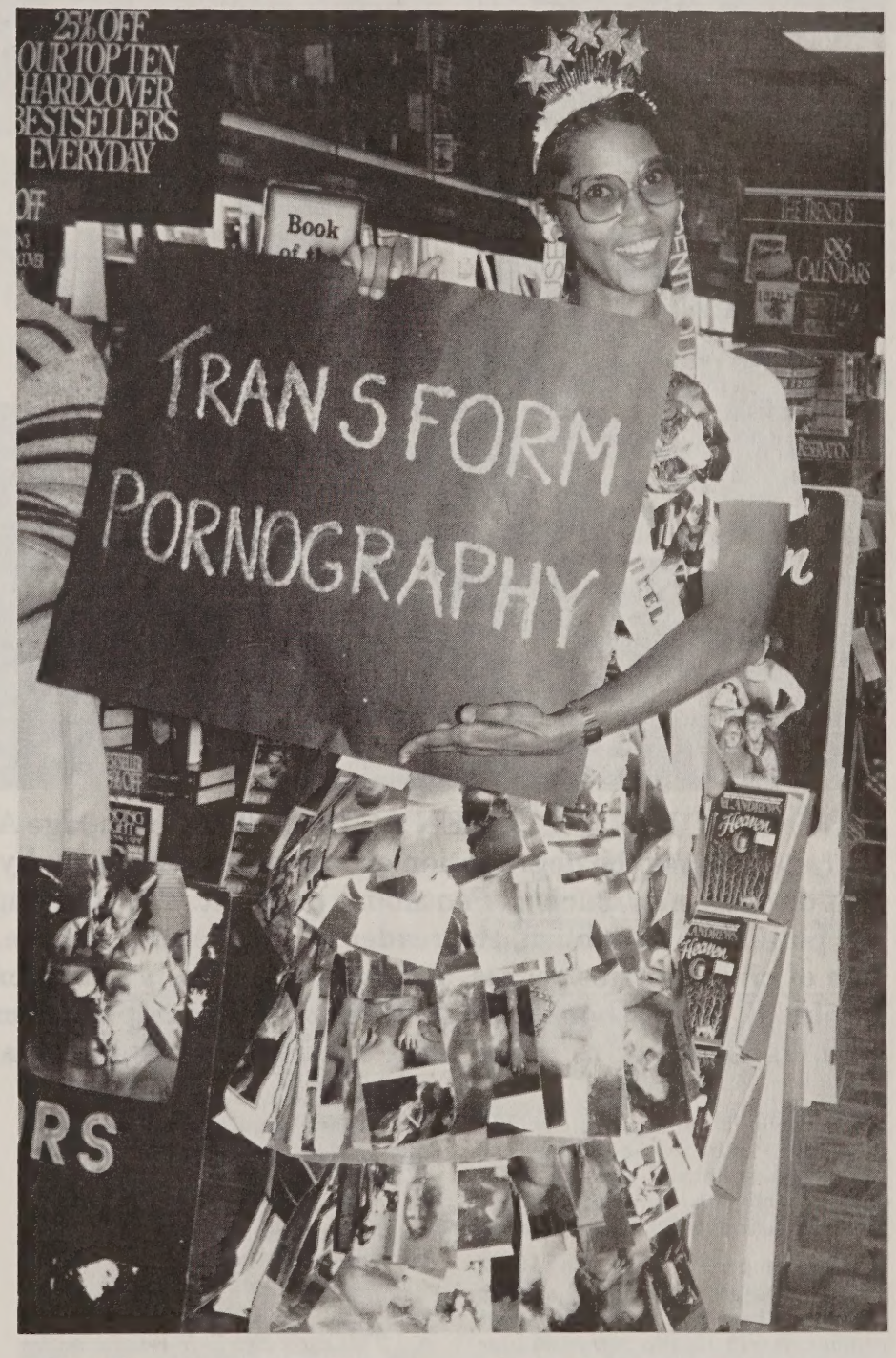
If poor, it had better couple itself to civil disobedience when the need arises, as it sooner or later will.

It was the Dec. 1984 issue of *Penthouse,* with sadistic views of trussed-up Oriental women, which got to Nikki Craft's ethical raw nerve in a way that resulted in the birth of the new organization, which she co-founded with Melissa Farley.

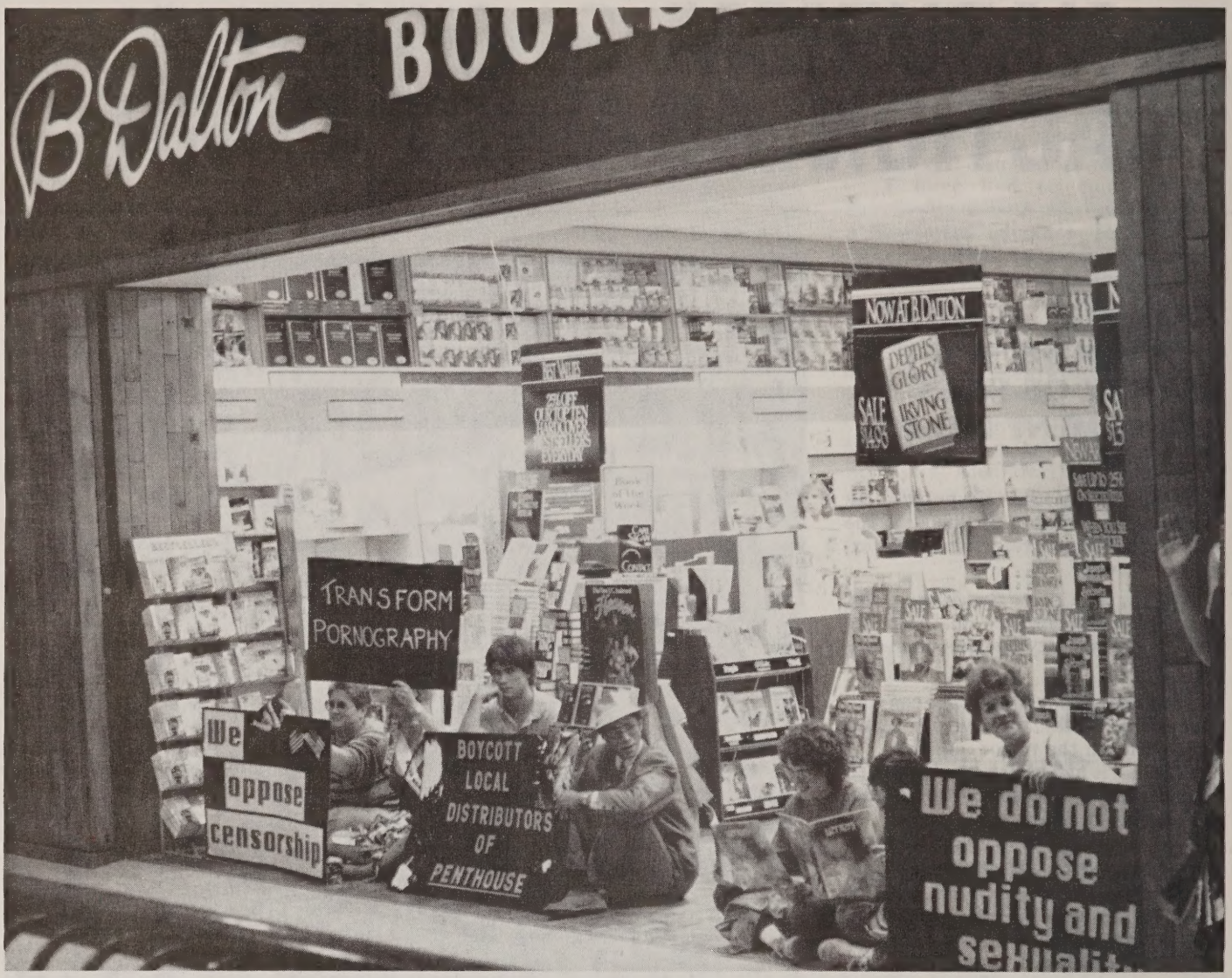
The "Rampage Against *Penthouse"* represents the kind of citizen action that the Meese Commission commends. However, the Rampage makes a point of praising and practicing nudity, and sexual practices which the Supreme Court still forbids, so it is most questionable whether Citizens for Media Responsibility Without Law will win any Phyllis Schlafly plaudits or any of Henry Hudson's accolades.

"Citizens" has a clear and simple guideline: Encourage rejection by both men and women of degrading and harmful pornography. Reject any role for government in this or any possible role of censorship, as government never knows how to stop censoring when it starts. "Citizens" is pro-nudity and pro-sexuality.

Civil libertarians would like to simplify life by seeing "Citizens" as anti free speech because it leads boycotts of



PORNOGRAPHY IS NOT EROTIC. Ball gown made of shredded pages of *Penthouse.* Citizens for Media Responsibility Without Law brought a message to fanciers of coerced semi-naked women: transform pornography, until it becomes harmless to the subject sex.



THE MEANING OF CITIZEN ACTION. The "Rampage Against Penthouse" expresses outrage against the degradation of women by pornography with violent or coercive content or overtones, such as *Penthouse* puts out. The Rampage respects the rights of all—the publisher to publish, the reader to enter and purchase, the store to vend. No violation of civil liberties occurs, although rejection is firmly expressed at the point-of-sale. At this B. Dalton bookstore in Durham, NC, Rampage demonstrators chose nonviolent civil disobedience to make point and remained in store after closing.

pornography distribution outlets. Not so oddly, Penthouse's publisher, and other sex capitalists, encourage this same view of "Citizens." It's a lie, as the following article beautifully outlines.

The Rampage declared, May 1986:

We who are 'rampaging' against Penthouse *have now converged on 21 communities in 9 states in the last year and a half. What began as a Midwest action is becoming a national movement with actions in Iowa, Wisconsin, Illinois, Minnesota, California, Nebraska, Massachusetts, North Carolina and Missouri.*

85 men and women have destroyed hundreds of Penthouse *magazines at 70 bookstores, newsstands, pornshops and convenience stores, resulting in 111 individual arrests.*

This campaign is in retaliation for the December issue of Penthouse *magazine where Japanese women were shown tied up, hung from trees and hurled into rocks, several appearing to be dead.*

As the mass media increasingly moves to sexuality intertwined with violence, it is our responsibility to send a firm message that we will not tolerate this deadly blend.

No matter how profitable it is for Bob Guccione, it is not good for us. Violence in the media provides a support network for rapists and men who commit acts of violence and escalates

Nikki Craft considers the possibilities at the B. Dalton Bookseller store in Madison.

violence in our culture. That forces all of us to live in fear. People should not have to live in fear.

We will not collaborate in our own victimization by being silent. We demand corporate responsibility from pimps and pornographers like Bob Guccione and Larry Flynt.

CwS

IS A BOYCOTT A FORM OF VOTE OR OF CENSORSHIP?

Janice J. Chiaretto

A word needs to be said in response to Robert Guccione's widely published, full-page advertisement aimed at convincing us that *Penthouse* magazine is suffering censorship at the hands of consumers and vendors who wish to boycott the product: nonsense.

Real censorship is indeed an ugly idea when compared to freedom of the press, and I doubt that many of us would like to see even the most offensive of publishers silenced in this way. Guccione, however, is not fending off the advance of an autocratic judiciary or a repressive legislature. He faces an economic, not a constitutional threat—his cries of censorship are misleading and false.

Guccione is not publishing his opinions on women, sex, and politics because he desires to communicate with the public once a month. *Penthouse* is a commercial enterprise that markets sexual entertainment for a fee. Fine. Just remember that a commercial enterprise does not have a constitutionally protected guarantee to financial success simply because it represents controversial opinions. Guccione is feeling the lash of the toughest magistrate of all—the market, where there are few Jeffersonian harbors in which to seek refuge from the shifting tides of politics, changing social mores, or the influences of popular thinkers of the time.

It is absolutely not unconstitutional to actively boycott a product. You are not "censoring" Guccione by not buying *Penthouse*. Nor do vendors abridge free speech by acquiescing to their patrons' tastes. Consumer and vendor alike are flexing their precious right to an opinion by voting with their dollars as the free-market system allows them to do. You have a right to buy what you want, to shop where you want, for any reason you want.

Don't let Guccione pervert the true meaning of censorship, freedom of speech, or free enterprise because he feels unpopular. He has the right to publish and sell *Penthouse* wherever he can. Everyone else has the right to keep or put him out of business on the open market. That's the risk he takes. It is that very risk upon which our founding fathers relied to regulate controversial goods in a democratic way.

Nothing could be more in keeping with the First Amendment than that.

Meredith Corporation Admits

PENTHOUSE GIVES US THE BUSINESS

People might think
that the printers of *Penthouse*
would be outcasts and sleaze Pariahs.

It just isn't so.

We're successful, white businessmen,
and we're people too!

EXPOSURE OF PENTHOUSE. When "citizens get on a tear" the quiet profiteers from sordid products of repressed sexuality—the banks, printers, distributors of the industry—are forced to take responsibility. Here, a pamphlet put out by Citizens for Media Responsibility Without Law, to parody the hypocritical corporate image of Meredith Corp. of Des Moines, which furtively prints *Penthouse*. Copies 25¢ each from Citizens, P.O. Box 671, Oshkosh, WI 54902.

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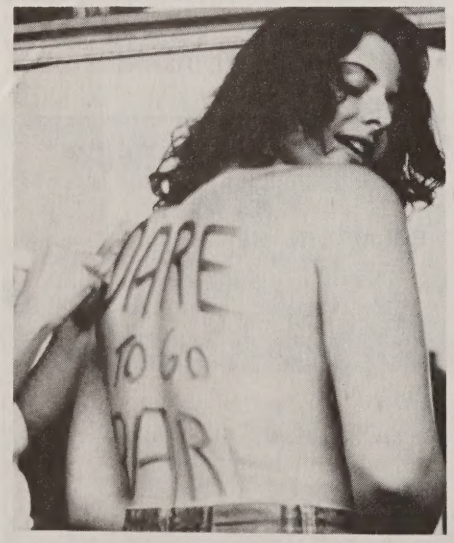
NATURISM & FEMINISM: SHIRTFREE EQUALITY

Michelle Handler

When Nikki Craft called me three days before National Nude Weekend to join her in a shirtfree challenge of the Cape Cod National Seashore anti-nudity ordinance, I admit to having felt some hesitation. While I readily agreed to join her in the action, intuitively sensing the "rightness" of the issue, I myself was unsure why I, a nude rights activist, would want to fight for shirtfree rights. It seemed like only half the battle. Though I've always supported the shirtfree rights issue, seeing it as a kind of "sidebar" to naturism, I realized I didn't buy into the issue in the manner in which I so totally "owned" naturism.

Is This Naturism?

Public breastfeeding arguments I had down pat. And some shirtfree equality arguments are easy. For example, shirtfree beaches often become nude beaches with time. I quickly understood why we should use the expression shirtfree versus topless. The term 'topless' has been co-opted by the sexual exploitation industry. Beyond that, topless implies being without something. And when I'm shirtfree or nude, I feel freedom from, not lack of clothing. Yet the more encompassing arguments eluded me.



HANDLER prepares for shirtfree demonstration at Cape Cod. *See p. 57.*

And I felt sure that if it wasn't clear to me, then there were probably other naturists questioning the merits of the fight.

Nikki Craft's specialty is her use of wit and humor combined with her deep-felt understanding of and urgency for the issue of women's equality. On Cape Cod, Nikki wore a ranger's hat, scarf and khaki pants and then rode in on horseback. From a distance she could easily be confused with any of the rangers regularly patrolling the beach on horseback. I had the words "Dare to go Bare" stenciled on my back as an unmistakable way to assert the Constitutional right to freedom of expression.

We called this our "Lady Godiva Ranger in Drag Action." This style of protest seemed particularly appropriate since Lady Godiva rode nude through the streets of Coventry, England, to protest unfair taxation, and we were protesting a gender discriminatory regulation unfairly imposed by the federal seashore authorities. (I'm a big believer that protest should also be fun. Nikki knows how to keep the excitement and enjoyment of our actions alive. After years of activism, it is the ability to keep on laughing which helps us continue the often frustrating struggle.)

As we rode to the beach, however, I was struggling with the answers to the question "Why" which we would surely be asked by the reporters awaiting us. To non-naturist feminists, we must also answer their question—how does shirtfree equality fit into the priorities of the women's movement?

To find my answers, it seemed necessary to take the issue out of the context of naturism and examine the issue from the standpoint of feminism. This would mean taking the issue into the arena of female exploitation of our society, particularly the media, which then brings us to the issue of the exploitation of nudity, which, obviously, brings the discussion back into the realm of the naturist movement.

The Feminizing of Naturism

A discussion of feminism within naturism does three things—first, it is one way to draw distinctions between people who just want to take their clothes off and those who seek a deeper understanding of the political, social and emotional interpretations of the action of being publicly nude.

Secondly, it angers some naturists, usually male (though not exclusively) who threaten to leave the Naturist Society if such discussions continue. When these discussions touch off such heated responses I would venture to suggest that the truth of how they themselves have treated women and felt about naturism hit too close to home.

The third result, and the one I believe to be vital, is that it encourages more women to try naturism. In particular, more women who are seeking to control their own bodies and live a free and empowered life. Our discussions tell them that we understand their concerns about female physical and sexual safety as well as body image. (Since the single male naturists despair about the lack of women in the movement, one would think they'd welcome the feminizing of naturism.)

What I have discovered, is that the feminist approach is lending credibility to naturism. Instead of glossing over and ignoring the realities of women's lives in our culture and nudism's past role in publicly sexualizing nudity, we are opening ourselves up—as a movement we are showing our vulnerability—and along with that, displaying a willingness to make the changes necessary to be true to the real naturist principle of equality.

Instead of claiming to be a painless cure-all for societal sexual ills, naturism admits there exists a great need for a total revision of our behavior pertaining to the role of men, women and sexuality in our culture. We offer naturism as an active way to begin that re-examination of our attitudes, and are fully willing to explore the naturist role and grow as a movement as we share bringing about of that change.

Specific to shirtfree equality: when

a woman takes her shirt off to sunbathe or garden, etc., she does so for her own pleasure and comfort. She is in control of the action. This is directly opposite of the accepted social situation of, for example, a topless bar, where women remove their shirts for the pleasure of men, where men are in control, and more importantly, where men are profiting financially.

The laws of our country clearly strive to maintain male control of women's bodies. In most states laws exist which allow (either by intent or vagueness) for pornography, exploitation of the female body in advertising, topless bars and doughnut shops and even, as is the case in New York State, live sex shows, but which do not allow women to breastfeed in public or to sunbathe topless or nude.

In Rochester, NY, the district attorney prosecuting the case of the recent arrests claims to be upholding the law for women's self protection. He also claims that shirtfree women would encourage more rape and sexual abuse. More clearly, he is putting the burden of men's sexual irresponsibility on women—not just the women who are the victims of sexual crimes, but all women.

To discover the absurdity of this, let's look at Muslim countries where the female burden of responsibility has been taken to an extreme. There, women are covered from head to toe, draped in black cloth which obliterates any possible sign of the body beneath. Even their mouths are covered. Claiming that men cannot be responsible for their sexual desires if women's bodies are visible, the Muslim patriarchy has decreed that all women shall be covered. Therefore, this logic claims, no men would be incited to rape or sexually abuse women.

In our country, breasts have been decreed sexual by men, and ordered covered. However, breasts are not vital to either reproduction or sex. Women without breasts can still reproduce and still have/enjoy sex. Mouths and fingers are key players in sexual relations, yet, we do not order them covered. The irony is, that while we now feel comfortable ordering chicken by saying "breast" or "leg" (versus dark or white meat), and we no longer cover up piano legs, our society still clings fearfully to several inches of cloth to define social respectability.

In light of the Muslim extreme, I see even a partial burden of responsibility for male sexuality on American women as wrong. I see the legally ordained coverage of the female breast specifically as male control over women. In a sense then, it is not that the breast itself is uncovered in shirtfree actions which so angers the male power structure, it is that we women have the gall to challenge their male authority!

Which Women Oppose Shirtfree Options?

When one group of women are fighting for an issue, the media likes to parade the female opposition to that cause as reason why change should not happen. As is often the case, much of the public outrage after the breastbaring in Rochester came from women (the leering from the men). I am saddened by this, but am aware that this division of women, with its parallels in the whole women's movement, is difficult to overcome.

Women are taught to be competitive with other women from an early age; Scarlet O'Hara dismissed all other women as hunters after the same male prey, for example. Scarlet was caught up in a systematic institutionalization of this divisiveness, further reinforced for recent women by beauty pageants and advertising. We are encouraged by the male power structure to buy into its controls and then are rewarded. Phyllis Schlafly, the pet of the New Right, with her encouragements to women to toe the male line, is generously rewarded.

Once again it is helpful to refer to Muslim areas of influence in the Mideast and Africa for another, more extreme example. There, women perform a version of female genital mutilation by removing the clitoris and labial lips and often sewing much of the vaginal opening closed. It is performed on adolescent girls and is far more drastic and only vaguely comparable to male circumcision. This "surgery" can be fatal, more often than not causing infection and major complications, and removes the possibility of sexual pleasure from a woman's life. It is a method to control women's sexuality in yet another form, which has caught up the women themselves. Women who perform this operation are given extra privileges and status in their villages, and are in direct opposition to the progressive women's groups and governmental agencies now seeking to end this brutal practice.

Who are the women who oppose the movement for shirtfree equality? They are women as one writer put it like those who "in the last century," covered up their entire bodies in totally unfunctional clothing so as to escape being used by men as sexual objects.

The women who are moving for shirtfree rights today have a vision that plants them in the *next* century.

We see a world in which women no longer buy into the lame male excuse that we must protect ourselves from male behavior by covering up. *We see that by refusing to hide we are actually in power, shifting the burden to men, where it rightfully belongs.*

Who Controls Women's Breasts?

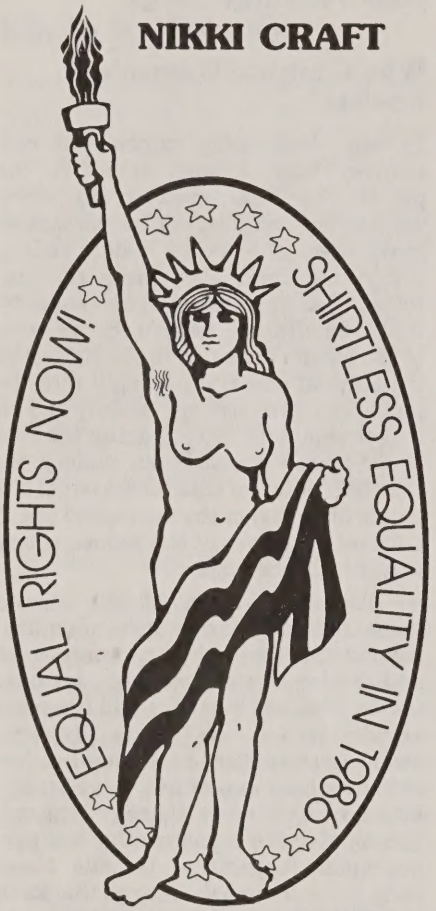
In our demeaning culture we can scarcely turn around in public (or private, for that matter) any more without suffering assault by the sexualized images of women's bodies, selling everything from auto parts to cigarettes. The fight for shirtfree equality is also an effort to remove the resource of the female breast from the control of the male ad execs, and bring it into the public sphere as natural, healthy and no longer shameful. By changing the role of the female breast in our society, we take the control of that breast out of the hands (literally) of the media and put it back into the lives of the women where it rightfully belongs.

The exploitation of the female breast is also an exploitation of nudity, beyond the bare act of its acceptance and display. Bare arms, legs, breasts, torsos, hips and buttocks—all these are artfully potted like Venus Flytraps, awaiting the dollars that wing nearby, in the fashion magazines, advertising, business and news journals, sports, fishing, detective, automotive and pornographic magazines. Usually these body parts are female, though thanks to Calvin Klein, we are beginning to see more male nudity in advertising. I personally do not believe that doing to men what men do to women is what equality is all about! If we are ever to bring unashamed nudity into a healthful place in the American attitude, then we must reject its exploitation.

The breast both male and female, along with every other part of our bodies, will always have its place in sexual pleasure. We are not trying to desexualize the body. We are, however, challenging its abuse in the name of entertainment, corporate profits and male domination of women. We are, quite literally, taking back our breasts, and by association, the entire human body.

LIBERTY SUMMER

NIKKI CRAFT



Myth Liberty & Direct Action

The official 1986 celebration of 'Freedom Summer' spoke more loudly as a tribute to corporate license than to any concept of *real* freedom.

The hullabaloo affirmed that Myth liberty, along with other women in America, was to be sold as just another pretty image putting a marketable face on suspect products. Glittery facades of "choice" and "liberation" for women have similarly disguised women's second-class status as citizens. Indeed, with so many 'attractive' women's faces (and bodies) on TV, it takes a special effort to remember that women have no real voice or power in this country.

I am a believer that direct action and civil disobedience are an appropriate response to the discrimination women suffer. So I was delighted, this summer, when women (and a few men) across the country took part in various direct actions that challenge discriminatory laws relating to equality in dress *and undress.*

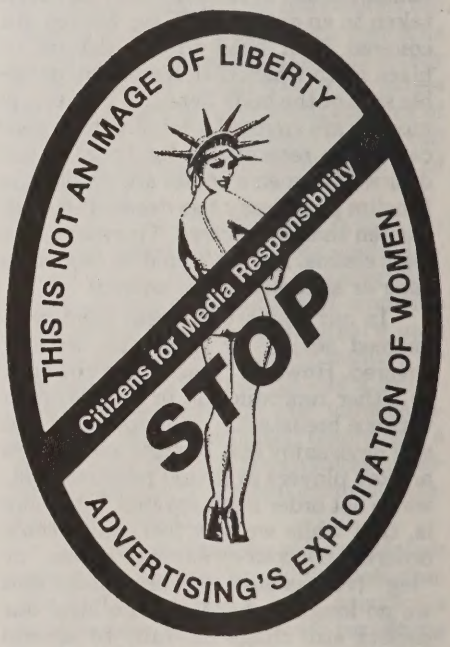
According to some officials and journalists, these brassieres, halters, bikini tops and blouses, these bits of cloth are a necessary defense to avoid rape. But to many of us, they have become a cumbersome restriction—and a symbolic bondage, enforced upon us against our will. We are fed up with it.

This article will be about the resulting direct actions in small communities like Cedar Bluff, Iowa; Provincetown, Massachusetts; Oshkosh, Wisconsin; Rochester, New York, and even Columbia, Missouri. It will concern how the actions created a *real* Liberty Summer, for some of us who participated in them.

Further on I will discuss the theoretical aspects of this struggle to cast off a single strand of women's oppression—to remove a shirt, or a bathing-suit top on a hot day, and wherever it is appropriate. But first I wish to document some of the demonstrations that have put our theory firmly into practice.

My own "Liberty Summer" began with a planned arrest in San Diego as part of our Myth California Beauty Pageant. There followed an unexpected encounter in Oshkosh with Christian fundamentalist crusaders, and an arrest for a Topfree Picnic in a near-riotous situation at Rochester. It continued with actions at Cape Cod National Seashore to end the unreasonable special rule that discriminates against women on its beaches; and it wound down with a spiritual experience at the Michigan Women's Music Festival, and ended with the mid-September trial of the Topfree Seven.

The trial was the most *incredible* political trial I have ever had the privilege of witnessing or being part of. This was due partially to the organizing efforts of Rochester Naturists, and particularly Morley Schloss. As this story unfolds, however, readers will find there could have been a very different import from it. But first, a story about a Fourth of July parade in Iowa.



IMAGES OF LIBERTY AND EXPLOITATION. Left, Naturist Society logo for National Nude Weekend 1986. Right, the rejection of commercialized exploitation of the images of freedom and of women, created by Citizens for Media Responsibility.

CEDAR BLUFF, IOWA: LIBERTY IS NOT ONLY FOR PORNOGRAPHERS

Each Fourth of July, some 10,000 Iowans come out to a country blacktop road at Cedar Bluff, population 60. There they cheer an offbeat string of floats as they pass by. The parade is characterized by the local sheriff as "controlled disorder." More free-form than the King Mango Strut in Miami or the DooDah Parade in Pasadena, it lacks sponsors, coordinators, or leaders. People just show up.

First float in this year's parade had Pres. Reagan as Rambo, wielding a machine gun and a sign approving "Peace through Death." Then came one B.J. Leonard dressed as Dolly Parton, the bosom of his purple dress bulging to 55 inches. This Cedar Bluff native had little good to say for the float behind his. This Independence Day, the newly-formed Women's Freedom Front entered five women dressed as Statues of Liberty, draped in robes below the waist and above the waist clothed with the sun.

Women's Freedom Front's men's auxiliary shared the float dressed as a soldier, doctor and Bob Guccione, the Porn King. Iwo Jima style, they raised an American flag with pornographic images sewn among the Stars and Stripes. The Liberty women waved to the crowd and ripped up copies of *Penthouse* and *Hustler* magazines as the float drove slowly through town.

No Iowa or township ordinance prohibits women from removing their shirts. Women selling drinks to male clientele in bars are required to wear pasties; but that's all. Cedar County Sheriff Kenneth Whittlach noted that he didn't arrest the women because they broke no laws, and added that he's seen far more objectionable floats and antics than bare-breasted women in his time. He said, "Have we had nude people here before? Sure, we've had men stripped to the waist. They're here right now."

B.J. Leonard, the Dolly Parton breast fetishist, shook his head and said to a reporter, "They shouldn't have it down here with all the kids. As far as this,"—he looked down and tightened his bra—"this kind of thing has been going on for years."

Theresa Helmkay, Hanson Droid, Sandy Bricker, Grace Hunter and Melissa Farley, all from Iowa City, said

DR. MELISSA FARLEY COMMITS SYMBOLIC ACT OF CIVIL DISOBEDIENCE, tearing up violent pornography in Iowa newsstand. At right is daughter Darca. In top photo, Farley (right) rides the Liberty Float on July 4, 1986, asserting real body acceptance.

Loup Langton

they wanted to demonstrate that the female body is not obscene, that women should have control over their bodies, and there is a difference between an acceptance of human nudity and the exploitation and marketing of women's bodies in the pornography industry. A banner asked, DOES THE FIGHT FOR FREEDOM MEAN CIVIL RIGHTS FOR WOMEN OR LICENSE FOR PORNOGRAPHERS? An amplified voice urged onlookers to "Combat Mammophobia!"

The float was created by Dr. Melissa Farley, a clinical psychologist whose actions against violent pornography have involved ten arrests in 18 months. She has chosen direct action because she believes that to counteract violence in our society we need more than individual solutions such as counseling. Farley believes the glorification of violence in commercial media and the merging of violence with sexuality in pornography are major causes of fear and actual brutality in our culture. She also believes that pornography incites generalized discrimination against women.

"Pornography," Farley explained, "is the antithesis of freedom for women. It teaches that women like to be dominated and hurt. Women, not pimps and pornographers, should control their own breasts. We demand the right to decide about our bodies, which includes to choose when we want to take our shirts off. It isn't sex or nudity that is obscene. It's the treatment of women."

Countering the claim that some people were offended by the float, she said: "I am offended by the $8 billion pornography industry that portrays women bound and raped and liking it." She said women should not be inhibited by the culture's traditions, and should feel free to take off their shirts any time they feel like it. "I can work in a strip joint and be paid for being topless, but if I'm working for myself in my own back yard on a hot day I can be arrested. The attitude of society is obnoxious."

Most parade watchers seemed to accept the bare-breasted women. Many laughed, some clapped. Older women, Farley said, appeared to show the most approval.

But some onlookers were upset, a few to the point of violence. The women were pelted with ice, water balloons, dog food and even rocks. One woman ran up and challenged Farley to take her pants off too. A man pushed his fist into her chest, grabbed her breast and violently twisted it. Farley said later, "I'd just bet he's the kind who goes out and purchases pornography. It was a perfect example of a guy saying, 'That's not your body.'"

At parade's end, Farley added, "It feels like very hard, unpaid public service. Exciting and invigorating, but very hard work."

She added, "To treat the human body as anything less than normal and beautiful is to promote both puritanism and pornography. If the human body is accepted by society as normal, the pornographers won't be able to market it."

CAPE COD: THE RESISTANCE DEEPENS

My own Independence Day, which was intended to be a day of play, ended in the Wellfleet jail after an arrest for public nudity. Unexpectedly a ranger

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had appeared on the Truro beach and ordered Lee Baxandall and me to get dressed. Lee received his second public nudity citation. As usual I put on my shorts, but refused to cover my breasts.

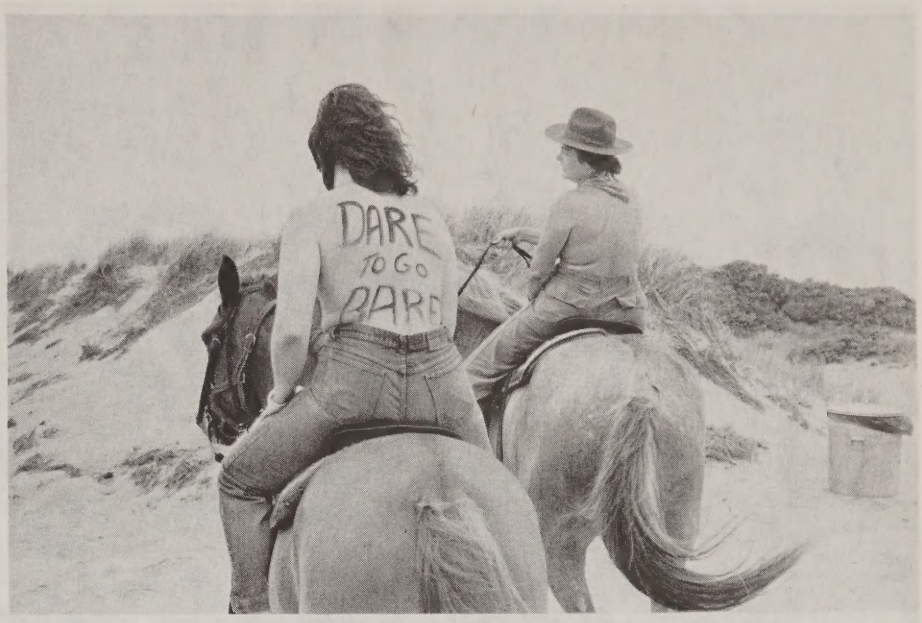
The first time I had refused to put on my shirt at Herring Cove Beach, Ranger Irving Tubbs gritted his teeth and admonished, "Alright young lady, from here on things really escalate!" Now each summer I go to Cape Cod for a month to continue my challenge of the National Seashore regulation, and after three years and five arrests, all charges have been dismissed by the U.S. District Court in Boston "in the interest of justice." This November we file a class action civil suit to prevent further harassment by Seashore officials.

On National Nude Weekend, July 12, I was arrested again with Michelle Handler as we did our Lady Godiva in Ranger Drag action on Herring Cove Beach. Godiva rode nude through Coventry centuries ago to protest unfair taxation, so we felt riding horses without our shirts on would be an appropriate way to protest the unreasonable Seashore regulation, particularly fitting because the rangers patrol for nudity on horseback.

After the arrest, Robert Dunham of Truro wrote to the local paper requesting "centerfold types" instead of us, to make "the cause" more entertaining for him. This letter stirred up many women on the Cape and some wrote support letters. Teresa Blagg of Provincetown said he "couldn't see the forest for the trees—or the issue for the breasts. I can just hear Mr. Dunham now: 'Well, gee, I dunno, that King guy did a lot for civil rights I guess, but gosh, he looked a lot like a fish, didn't he? Why didn't they get some foxy black chick to 'push the cause'? I don't understand it."

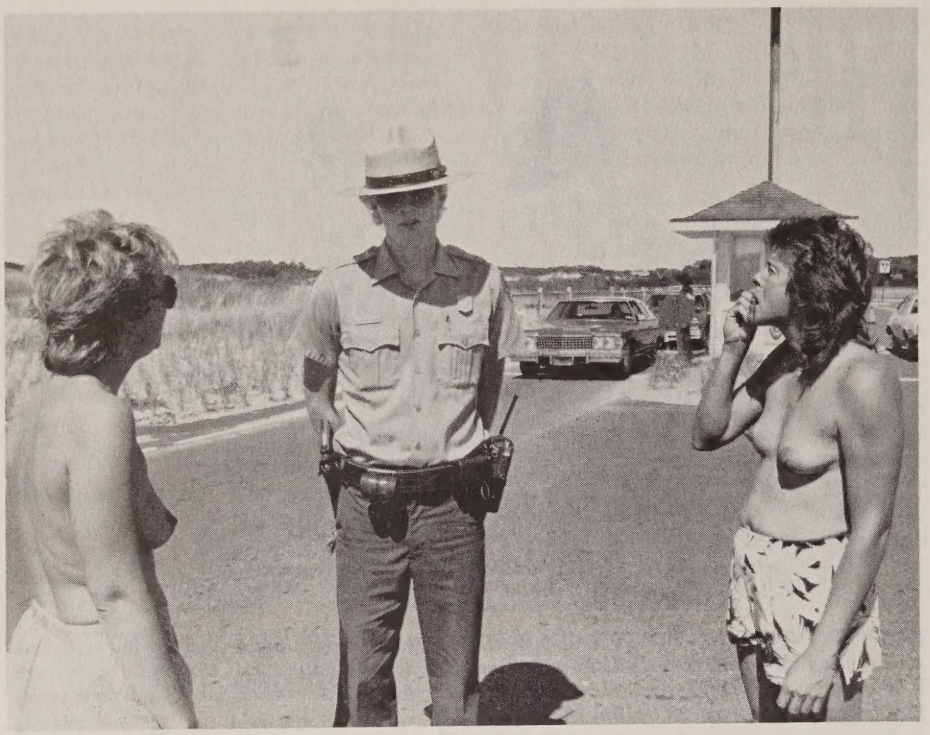
Women are judged far more than men on outward appearance; and when a woman's breasts begin to sag she's lucky to get a job as a waitress, but men can be fat, balding and wrinkled yet they can run the country. When I'm photographed at these shirtfree demos I'm especially glad to be a hefty, strong woman. It moves people beyond the stereotype of the women they usually see naked. And to be honest, I just love not living up to the expectations of men like Dunham. The best thing Dunham's letter might have accomplished, however, was to snap local women into participating in an action organized by Gabriel Brooke, Diana Fabbri and Laurel Brooke.

On August 26, National Women's



DISPLAYING A NEW FIRST AMENDMENT TACTIC to make the "expression" element understandable even to political know-nothings, Michelle Handler states the feminist message loud and clear on the illegal flesh. Cape Cod National Seashore on National Nude Weekend, just before the test arrest on July 12. *Nick Novick*

THE CAPE COD RESISTANCE DEEPENS. On August 26 over fifty women went shirtfree at Herring Cove Beach, traditional nude sunbathing site, but the wait for rangers was fruitless . . . *Michael Grecco*



THE NATIONAL PARK SERVICE bans nudity only at Cape Cod National Seashore. A civil suite challenging the rule has potential to get federal court support of shirtless equality.

Marilyn Humphries

CIVIL DISOBEDIENCE IS NO SHAME AND NUDITY IS NO SHAME. August 26 demonstrators go proudly to Provincetown jail. *Marilyn Humphries*

Equality Day, more than 50 shirtfree women awaited rangers on Herring Cove Beach. An hour passed; no rangers. The more determined set out for the main beach concession stand accompanied by male supporters, also bare to the waist, one with the word "decoy" written on his back. The rangers still did not come.

The shirtfree women called the Seashore headquarters and were told that someone on the beach must file a complaint. This has never been Seashore policy; would that it were! Constant search-and-cite for shirtfree women had been the patrolling policy for eleven years and until this moment.

Finally, they went on out to the Ranger booth in the parking lot, which brought Ranger Tubbs. He explained to the press which sought reasons for the reluctance to issue citations for deliberate law-breaking: "This is not all Rangers do, and we can't drop everything when someone decides to become a public spectacle or to break the law just at that moment." Again, a startling new policy of reluctance.

Tubbs ordered the women to cover themselves and arrested those who refused: Gabriel Brooke, Laurel Brooke, Ellen Daley, Diana Fabbri, Beth Grace, Hilary McHugh, Honey Black Jay, Judith Linen, Julie Skelly and Kim Wardrop. It was the intent of each woman to take her case to Boston District Court. However, their charges, like those of all others for eleven years who sought to challenge the nudity regulation, were dismissed, in this case on the day prior to the initial appearance before a magistrate.

As Laurel Brooke was released after charging, she goaded Tubbs, "We're going to change this law!" He smiled, "You probably will."

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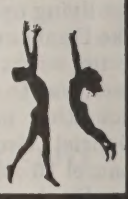

MICHIGAN WOMEN'S MUSIC FESTIVAL: NUDITY WITHOUT MEN, FOR A CHANGE

MICHIGAN WOMEN'S MUSIC FESTIVAL of 1976 already saw extensive nudity, with upwards of 3,000 women cheering Meg Christian and Holly Near. *Diana Davies / Seven Days*

Imagine a place where women can experience a unique clothing-optional environment, with no need to fear being sexually harassed or leered at by some voyeur with binoculars or unwanted proposals. There are few places women can feel such security; one such place is the Michigan Women's Music Festival. The event is widely known as clothing-optional, and this summer, I finally made it there.

Since 1975, women have come together with their friends from across the country to share in music, political workshops, and spiritual and emotional support networks, along with finding the finest women's arts and crafts available anywhere. Each summer, for a week, performers from the subculture of women's music converge on the small rural community of Hart to entertain some 7,000 women.

Women of all colors, from all parts of the world, engage in every sport, every activity imaginable, with shirts off, pants off or totally nude. Women of all ages, shapes and sizes meet at the Women's Music Festival in a non-competitive, non-judgmental environment. For example, a workshop on Body Image was attended by several women weighing over 250 pounds. Some had their shirts off and some were completely nude. These women were not judged by superficial values as they are in 'real' society.

Over the years I have been to countless naturist gatherings, nude beaches, shirtfree demonstrations and marches, topfree swim-ins and picnics. But frankly I have never experienced any organized nudist or naturist event like this. It was joyous to be able to ride my mountain bike, nude, for hours at a time down dirt country roads and paths, in the bright sunlight or even in the moonlight, and feel safe. To feel complete freedom of mobility while nude is exhilarating—and unlike anything I have known in other settings.

For the most part, women at Hart related to each other with love, respect, equality and dignity without exploitation. This is what Naturism is supposed to be about, but the reality for women falls short of the dream. For the first time, the magic of the festival has shown me what real clothing optionality can be like. Now I don't want to settle for less.

There were many expressions of female sensuality and sexuality, and also some instances of women hustling other women in sad imitation of traditional, offensive power roles often found in heterosexual relationships of the 'real' world. A woman from St. Louis wrote to *Lesbian Connection:* "I, for one, would definitely not like attending a women's festival where women are walking around 'Nude, Semi-nude, Shirtless, etc.' because quite frankly I would find it a highly frustrating experience of "look but don't touch.' I regard it as teasing. As a lesbian I find women's breasts to be highly erotic, and I think women who do not are not really lesbians, but are asexual."

I cite this letter as an example of Eden Ruined; it is this attitude that often is used to justify the fig leaves we are wrapped up in. Without diminishing the points to be made in this article about men, I wish to recognize that occasionally women will maintain this same exploitative, voyeuristic attitude toward other women. However, most such behavior either goes unacknowledged or is flaunted in mainstream culture. In this lesbian publication it was vigorously confronted, with a flurry of responses appearing in the next issue.

One lesbian wrote: "It's sad and frustrating that society tries to harness us with shirts and bras, etc. and then when we are able to free ourselves we are called a tease by our sisters. I find womin's thighs highly erotic. However, I do not go down the street grabbing them, and then say they're teasing me because they have tight jeans on. It does not seem asexual to me to have some control over myself." It was signed "UNDERCONTROL." Another lesbian wrote: "When I see wimmin over 50 without shirts I get goose bumps—not from excitement—but because I can feel the freedom they must be experiencing. It's fantastic they can let their breast down for the occasion . . . It's not naked breasts that excite you; you excite you . . . Look what you are saying. How male-oriented can you really be? It's a good thing you won't go to a festival, not for your sake, but for the sake of everyone who enjoys their privacy while nude."

Men assume generally that their right to be entertained by women supersedes all others' rights. We witness this in their ceaseless collection (for ownership) of women through images, as well as in their attitudes towards us and their treatment of us in public and private.

I know if we are to have more fully integrative Naturist gatherings and the kind of world where women feel safe enough to remove their clothes, that men do need to change—not only their attitudes, but also their treatment of us. When men take responsibility, then women will have *true* liberty and not until then. The men must understand that a woman's right to control her body

always takes priority over that of the viewers. *Always.*

This article makes a call to men to rethink the basic assumptions they have been taught by a male supremist society. I have faith males are capable of making these very fundamental changes in their thinking and their behavior—but in addition, this article makes a call to women not to settle for less if the men refuse to make these changes.

In 1857, Frederick Douglas wrote: "Find out just what people will submit to and you have found out the exact amount of justice and wrong which will be imposed upon them . . . The limits of tyrants are prescribed by the endurance of those who they oppress."

OSHKOSH: THE FRAIL FLESH VS. THE BIBLE THUMPING

In Oshkosh, where I live, I came upon the Christian crusaders described by *Rolling Stone* as a "marauding band of Bible bangers out to snatch the souls of America's student body." As I watched them perform it became obvious that a valuable opportunity for political "theater" had presented itself. Yes! This was a chance for small-group, spontaneous confrontation that proved impossible to pass up, even though my computer was on and humming at home and the grand finale, a few minutes later, would involve my arrest.

First some background on my antagonists. For the last decade Brother Jed, Sister Cindy and their disciples have delighted in preaching hellfire and damnation to the campus audiences they attract across the country. Their leader, Jed, has stated his goal is to convert students into religious ways as "good Americans or good capitalists." His wife agrees. "I have not always been this way," Sister Cindy shouts to a crowd of non-believers. "I used to be on your side of the fence." Before 1978 Cindy says she was a disco queen. "You were normal!" Someone yells back. Their flamboyant attacks are anticipated like showings of *The Rocky Horror Show* on campuses across the country, with many people knowing, copying, and mocking certain trademark parts of their pitch. The audience response, as with *The Rocky Horror Show*, is what makes their theater so effective for participants.

CHRISTIAN CRUSADERS AT OSHKOSH UNIVERSITY CAMPUS. Brother Jim jabs a hateful point home and students see it as free entertainment. Nikki Craft came along, saw the possibility for progressive 'theater' while aiding a man under attack, and confronted the body-despising fundamentalists with hers. Following photo, campus police arrested Craft for (as always) refusing a direct order by a police officer to conceal her breasts. *Sister Pat*

In April of 1986 I was offering my slide show at the women's center on the UW-Oshkosh campus. Through an open window I could hear yells, laughter, more yelling and applause—then booing. After the slide show, I walked out into a sunny afternoon. Students, some eating their lunches, sat and stood

around as a preacher, who I later learned was Brother Jim Gilles, shouted into their faces about "loving your fellow man." Gilles, 24 years old, says he was "reborn" at a Van Halen show after hearing its lead singer David Lee Roth proclaim, "Not even God can save your soul at a Van Halen concert!" He was accompanied this day by Sister Pat, who close readers of *CwS* will remember as the "haranguing fundamentalist preacher" arguing with a demonstrator at the nude Reagan protest in Oshkosh (see *CwS* 5.1 p. 17). She quietly and meticulously documented the ensuing event with photos that are reproduced here.

Gilles was walking around in an apparent rage, with a student copying his every move. He'd look at a male student on his left and condemn rock and roll, hitting his fist in his hand; then turn to a woman in front of him sitting on the ground in a sun dress, working on her tan, and scream, "You cigarette-smoking slut, look at you!", and ran on about that for a while.

"What can you do for a queer?" someone yelled, a line obviously fed to Gilles many times. "The only thing you can do, . . . I say, the only thing you can do for a h-o-m-o-sexual is to *kill* him," he responded.

"What?" I jerked my head up, suddenly longing for the kind of demonstrations that kept college campuses free from this sort of entertainment in the '60s.

"I said, the only thing you can do for a h-o-m-o-sexual is to kill him," he repeated. Several people laughed nervously. Two men calmly protested. "Are you a HOMOsexual! ARE YOU a homosexual?" Gilles screamed, shaking an index finger at the men.

Some might think it a reactionary approach to the situation, but I rushed over and threw my arms around one of the men. At first my newfound friend seemed surprised. Then he laughed, and played along with my spur-of-the-moment plan that sarcastically cloaked him in the convention of the heterosexual couple. Our instant kindness succeeded in making a mockery of the hateful attacks.

"Honey," I said in a loud voice, never letting my eyes leave those of the preacher, "why didn't you come *home* last night? I *missed* you." I acted as if I was kissing his neck and dropped to my knees to cuddle my head in his lap. "He's a man, brother, I'll vouch for that. Didn't you say to love your fellow man? Didn't you, brother?"

"You *lusting* woman!" he said. His voice was shaking and he could barely control himself. He pointed his finger at me with an outstretched arm that could have been a gun and repeated, "You lusting *woman*!"

I was furious. I know my face was flushed red. An etching that a friend had sent me (see *CwS* 4.4 p.35) of a woman pulling up her dress to expose the flesh to the devil, with the devil gasping powerless, was what came to my mind's eye. Carnival style, I quickly flashed my tits to this big bad preacher.

It stopped him cold. He had answers for everything else, but for this he had no comeback. He started: "Your mammaries . . . Your mammaries . . ." He stood in silence for what seemed a long time; he couldn't think what they were for. Then he exploded. "Your mammaries are for the devil! Your mammaries are for lust!"

"Don't tell me what my mammaries are for," I said, and removed my shirt altogether. The only appropriate response to their loathing of the flesh seemed to be a show of positive body acceptance.

It was a hot day, and a lot of young men had their shirts off. Brother Jim kept yelling things, but I said it was no different for me to have my top off than any of the men in the crowd who had theirs off. Men in the audience applauded and several defended my rights. There were no catcalls.

I felt perfectly comfortable to keep my shirt off until the chief of campus police, who was in the crowd without his uniform, approached me and said, "If you don't put on your shirt, you go to jail." Presented with that choice, I refused, as is usual for me. So I was taken to Oshkosh city jail to be charged, fingerprinted and booked.

The booking cop said, "What should I charge her with?" "Charge her with disturbing the peace." "Excuse me, officer," I said, "Why don't you charge me with public nudity because I would really like to go to court and challenge this discriminatory law. Besides, if you charge me with disturbing the peace for taking off my shirt, when people there were yelling about killing the homosexuals, don't you think it will be difficult to get the charges to stick? After all, I only took off my shirt."

He seemed frustrated at my suggestion. For six months I have phoned the DA's office to urge them to pursue the charges so we can discuss the issues in court. As, has ofttimes been the case in my past 43 arrests, they do not prosecute for one reason or another.

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COLUMBIA, MISSOURI: The simple thing, so hard to do. Geode Grieshaber has the explanation. *B.C. Mangine*

COLUMBIA, MISSOURI: POWER OF TRUST

In Chicago on May Day, I presented my slide show to the anarchists who came from far and wide to observe the Haymarket Centennial. This slide show I developed to document my work of intertwining theater, art, feminism, direct action and civil disobedience in specific anti-pornography and pro-nudity political actions. I have shown it for many community groups, college audiences and Naturist gatherings. A main intent of the program is to incite women to act rebelliously, creatively, responsibly, and humorously when possible, against the oppressions that bind them. After the Chicago showing, several women wanted to talk about how to organize such actions in their communities. They were dedicated activists. I assumed something would come of their interest, yet I was surprised at how soon!

It was, I say, an irrepressible throng. Several hours later, at dinner, political theater erupted. Anarchists who were radical vegetarians became angered that meat was being consumed. They walked among the dining carnivores saying, "You treat that chicken like it was just a piece of meat!" Speeches occurred spontaneously. Dancing broke loose. As it got warmer men began doffing their tops. Some women did so too. Among them was Teri Ciacchi, a primary mover of the Columbia action soon to occur. To me, the nudity amid the anarchist group seemed accepted as natural, but Ciacchi had a different impression. "It seemed to me that people were trying to ignore us and pretend it wasn't happening," she said. "It's psychologically revealing to me that a lot of people who consider themselves 'liberal' and 'radical' can't deal with nudity as a political issue."

Six weeks later, these women and others took the name Women Rising In Resistance. Finding no Missouri law that prevents a woman from taking off her shirt, they urged women everywhere to research local and state laws. "You might be surprised, as we were!" they quip.

The women began to demonstrate against sexist clothing convention, lounging on Ciacchi's porch shirtfree. The number of cars cruising slowly by increased. The women began going on their daily rounds without shirts. There were several minor incidents with men on the streets, and one serious confrontation with a group in front of a bar.

COLUMBIA, MISSOURI: Debo Crites offers leaflets to locals, describing shirtless equality.

The night before the demo a lively pajama-free slumber party was held at Ciacchi's.

The shirtfree picnic itself was held in Peace Park on July 24, and lived up to its promise, as the Rochester event did not. It became a delightful shirtfree outing with food brought and shared. Unlike Rochester, most of the men became supportive and crowd hostility was absent. The Missouri group feels this resulted due to forming a circle in which they joined hands and did visualization, ate and sang, instead of pressing direct challenges. As the afternoon progressed, male onlookers did join in the singing. Four male law students, who claimed they were on break from bar exam studies, stood to one side as they quibbled over the First Amendment status of the protest.

Teri Ciacchi, Geode Grieshaber,

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THE PICNIC OF TRUST—AND IT WORKED! The curious came, and the women set the tone and had the most fun. Food was passed, and guitars encouraged singing. *B.C. Mangine*

Debo Crites, Katie Hoffman, Pam Hoffman, Michele Kosar, Pam McClure, Dana Kahn, Angie and Pam Dougherty were the picnickers. With ten more women, and a few sympathizing shirtless men, they were watched by about a hundred men who gawked and took photos. Many of the men were "just curious." Some truly didn't understand it, and another said it was stupid. A camera-toter declared the women should be free to shed their shirts, but he added: "They should've shaved their armpits." A 20-year-old male complained, "I wouldn't want people walking around like that all the time. It leaves nothing to the imagination."

Organizers countered that the mystification of the female body only brought second-class status and harm to women; and this emergent awareness gave tremendous energy to the demonstrators. Dana Kahn expressed the general sentiment: "I feel empowered and free. This is the way I've been wanting to feel." Angie Dougherty, who almost didn't go to the picnic because she feared the reactions of men, later said she learned to feel less vulnerable by going nude. Shirtfree, Kahn now works in her yard and rides a bike across town to the campus. She's only been bothered by one immature male.

Personal comfort ranks high in the motivations of the Missouri demonstrators. A man remarked it must be awkward for the girls (sic) to walk around shirtfree and Krisann Parker, 19, snapped back: "What's uncomfortable is walking around with your boobs strapped up in a bra!" Another man added, "Hot as it's been this summer, you can't blame a woman for wanting to take her top off."

The issue also ran deeper than physical pleasure. "We're battling a social taboo, which is sometimes more powerful than the legal system," organizer Ciacchi said.

The WRR leaflet reads: *"We are here to reclaim the dignity of our own bodies, to say that our bodies are not the property of others to use and exploit and then hide. We are not ashamed and we will no longer accept shame and exploitation to be imposed upon us by the marketing of the human form in pornography or for the selling of products.*

"For too long, pornographic images from men's magazines and from Madison Avenue have dictated our cultural notions of sexuality. Women have been stereotyped as both passive and alluring, while men are pegged as aggressive and uncontrollably passionate."

"By concluding that exposure of the female body encourages violent sex crimes," added Debo Crites, "you're going on the assumption that men shouldn't have to be required to control themselves—and that's why we have to keep ourselves covered? It's like fighting pornography because the body's shameful, instead of fighting it as we do because it's wrong to sell people."

MINNESOTA & THE LIMITS OF RELIANCE ON THE COURTS

As Liberty Summer developments and victories were occurring on the beaches and streets a setback was dealt in a Minneapolis courtroom.

Lee Ann Turner, pioneer in the shirtfree equality movement, began an isolated and frustrating odyssey through the Minnesota judicial system in 1979, which came to an abrupt halt when the State Supreme Court refused to hear her appeal.

Turner, a strong individualist with a persistent, fighting spirit who weaves ethical responsibilities into a personal obligation to act, refuses to acknowledge the excuses for inequality. In seven years she's received nine citations for

"improper dress" while quietly sunbathing in city parks. She views the ordinance requiring her to wear a bathing-suit top as a double insult to women, because it also protects the display of women's breasts by the sex industry in topless bars.

Turner, who is a charter member of Naturists Opposing Pornographic Exploitation (N.O.P.E.), says the more she has learned about pornography and the more she thinks about the hypocrisy of this ordinance, the angrier she gets. Like other shirtfree rights activists, she has been criticized for making a connection of nude beach advocacy with opposition to pornography. She believes that pornography dehumanizes women and children for the use of men in their fantasy gratification and she wants no part of that fantasy. She wants only to have the right "to sit or to lie down at the beach, innocently and unobtrusively, to get a suntan, topless, while being left alone." She wonders, "why is that such a difficult concept to understand?"

What began as a personal fight against discriminatory treatment became a frustrating legal procedure isolated from the political sphere and confined to lawyers offices and courtrooms. Turner's passion for reasonable freedom in dress was devoured by the combinations of ignorance, incompetence, arrogance and malevolence that Lady Liberty holds within her official robes for those of us who confide our fate to her metallic shrouded breast.

Turner's efforts reached an impasse when she trusted her cause to the Minnesota Civil Liberties Union (MCLU) and its civil libertarian ideology (see discussion in my Dershowitz article). Many, although not all, American Civil Liberties Union (ACLU) chapters have failed to recognize the important constitutional issues raised by nudity and shirtfree equality cases. Mathew Stark, the MCLU president and one-note First Amendment absolutist, holds that "the power of the state should never be used to determine what is suitable for its citizens to read, view or hear," but he wouldn't let the MCLU dispute the government's interest in limiting Lee Ann Turner's freedom of expression. I heard of this refusal in April, 1984 and I couldn't believe it. I called Stark. "No!" he said impatiently, "the ACLU is not defending her, because it is not speech and it is not press." Publicly, Stark claims her case is "trivial"; privately he is known to have stated it would "offend (his) mother if she saw women topless on the beach." This comment may reveal his own bias more than his mother's.

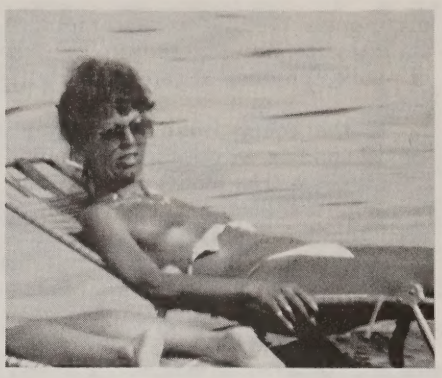
In any event, most ACLU lawyers might agree that Mathew Stark and his mother do not have the constitutional right to go through life unoffended, if that is the problem.

Lately we are finding more support from the resources of the ACLU. Yet over the years the ACLU has consistently defended the pornographers' First Amendment right to exploit men's sexual neediness and the bodies of women as "expression," while declining to defend woman's right to noncommercial expression of her human equality and the autonomy of her body: and that is a shame.

In Florida, where attorney Jim Green sits on the state board of the FCLU, he took Belinda McGuire's top-free defense as a personal commitment separate from FCLU work. This speaks much about the limits of civil libertarian ideology. We are appreciative of those lawyers who can see beyond it.

In any event: After the MCLU refused her, Lee Ann turned to a public defender, who lost her appeal because he failed to notify her of a filing date. Fortunately, after that Turner found naturist attorney George McCormick and, in 1983, attorney Diana Stalone, who joined the case while still in law school. When McCormick withdrew because of employment commitments Stalone took over, bringing a spunk, excitement, and feminist-inspired, personal commitment. But in my opinion, her very professionalism led to a serious error in developing the defense. Believing it her duty as Turner's attorney, Stalone urged her not to make statements to the news media until after the trial. This commonly-used legal ploy often works well with criminal cases. But when imposed on political activists, it denies us the media as an educational channel. The tactic silences dialogue with the community and the press is reduced to reporting a chronology of court occasions. Gagging the political defendant also bestows on the courts and lawyers more control and attention than they deserve.

As test case defendants become entangled in a miasma of legal strategies and technicalities, we easily lose sight



A TENSE LEE ANN TURNER in 1982.

Enforced Investments

Women's right to uncover their breasts
John Q. Public rejects and detests
—Except when for pay
They display T and A,
Which satisfies all legal tests.

Some of the problem arises
When language derides and disguises;
The textile-bound mockers
Who cry "tits", "jugs" and "knockers"
Have earned well-deserved booby prizes.

Few things please a traditional cop less
Than a woman who demonstrates top-
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he wishes the bitch in
The church or the kitchen—
She's shamefully prayerbook- and mop-
less.

—D.R. Bensen

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of our goals. We need to remember that the real victory must be won in the court of public opinion and community attitudes.

If the courts were at all times logical and fair, we could expect to find justice there. The reality is otherwise. Of course it never hurts to have the law ruling on our side. But by acceding to the most dependency-creating practices of the state, we rob ourselves of the personal empowerment necessary to wage these battles in the first place. We cannot hope to persuade and change society if we rely on permission of the court. In the words of Diana Stalone: "The legal system has the aura of being a precise objective mechanism, whereas in fact the law serves as a tool to institutionalize the existing biases. That's what happened in Lee Ann Turner's case."

ROCHESTER: THE ROAD OF ASSERTIVE LEGAL STRATEGY

The strategy of assertive feminist defense, which led to the Rochester Topfree Seven trial, can be traced back to the 1974 New York citation of a waitress named Diane Hardy while sunbathing on a remote Long Island beach. She was found innocent of lewd conduct as a result of a skillful defense by Kristin Glen, a New York attorney and pioneer of woman's equality before the bar (she has gone on to become a judge).

This desexualization of the mere nudity of a woman in the eyes of New York State law was an important accomplishment, not undercut until a new law of 1983 declared that mere nudity—or shirtlessness for women—is illegal, a reactionary and opportunistic law that led directly to the Rochester events.

The 1983 law was motivating for Ramona Santorelli, 23, a waitress, lifeguard, athlete and now feminist "freedom fighter" on issues of hunger, gay rights, rape and pornography. She began to give the topfree issue a high priority the day when, lying face-down in a Rochester park on the grass with her top off, an officer told her to "dress or leave." "My God," this ex-Catholic schoolgirl says, "I was on my stomach. I was not lying there for all to see. At the same moment, I looked up and there was a man walking through the park with no shirt on, with wind in his hair, and it then struck me as an essence of

ROCHESTER'S TOPFREE action at Cobb Hill Park just before the planned arrests. *Top:* **Nikki Craft and, standing around, the partying gawkers and hecklers; seated supporters include Morley Schloss (bottom center).** *Middle:* **Ramona Santorelli.** *Bottom:* **Mary Lou Schloss with Sunshine and Hilary Schloss, police behind them.** *Barbara Schanzer*

freedom."

So the Cobbs Hill Park event was born. What can one say about a picnic that drew an estimated 400 to 600 men, standing in a circle with cameras, yelling things like "Come on, take it off! We wanna see!" Lewdness there was aplenty and all in the minds of the beholders. I heard that someone brought food, but I never personally saw any. After we took off our shirts several gawkers ordered us to put them on. "Let your bras support you" was their cry. A man apparently of Arab origin was screaming over and over, "I have seen things. This is not right. Women have two to cover. Men have one. Women have two to cover, men have one," while he pointed to his chest and pelvis.

The media rightly called it a circus. There were many contributing factors. First, the press was notified in error, two full days before the event. Next, the local media misreported that there would be 50 topfree women at the demo; they had been told five. A correction was run, but the damage had been done. Then WMJQ-FM began offering free concert tickets to the first "topless" women, and even set up a booth at the park until ordered by the police to leave.

Much of the local press and media was exceptionally responsible in coverage. Some supportive editorials ran in several papers over weeks. Elsewhere, the media relied on titillating sensationalism and police chronology rather than a discussion of the issues.

Rochester, it seemed, had never seen anything like it. In this city that once witnessed civil disobedience by resident Susan B. Anthony, there were front-page news stories about all the news stories we were getting. I never thought I'd say it, but the sheer extent of close coverage was a part of our problem.

By the day of the protest, tensions had markedly built so that sexual jokes, innuendos and insults were everywhere. Three feminists signed a letter that appeared later in the *Times-Union,* admonishing: "We do not take issue with a woman's right to publicly bare her breast; we do question the significance of the gesture. We feel violated, not only by the two sniggering males who, on the morning of the protests, asked us if we were going to Cobbs Hill Park to 'bare our convictions,' but by those protestors who dared to speak for us. The circus-like manner in which the protest was conducted succeeded in inciting the very sexism it would abolish." The *Times-Union* summed it up well:

ASSERTING WOMEN'S STRENGTH in a potentially riotous situation, Nikki Craft seeks to educate the Rochester crowd in the meaning of equality and civil disobedience.

Jeff Goulding

"Whether tomorrow's minor media event turns into a spectacle depends more on the spectators than the women . . . In a sane world, sun-worshipping and breast-feeding would be accepted, but commercialization of sex and pornography would not be."

It was a planned arrest at an unannounced place in large Cobbs Hill Park. But the police in six marked cars led hundreds of men to the precise site where a few women would take off their shirts; scanning the terrain like vultures from their automobiles, they knew they had the right place.

Ineffectively the police had roped off an area to separate the press and onlookers from the 'picnic.' The police,

however, had gone. We saw we were on our own. I asked the men who supported us to please remove their shirts. A lot of them did; most did not respond. Later I asked the men huddled close around us to please sit down if they supported us. Many sat down. Those who didn't were very visible.

At one point a black man standing with his shirt still on heard me compare our 'picnic' to a civil rights sit-in. A few minutes later I added, "You're watching history happen, you're seeing things change." He took off his shirt and sat down. He'd made the connection, and the action had gone a little further.

The men had surrounded us because the police, who realized we were asserting ourselves to control our own action, had gone. They took their ropes and went down the hill, telling the press, "This is a media event, not a police event." The unrestrained men rushed across the park towards us. Morley Schloss and several others worked for several panicked moments to put a buffer of about 25 supporters between the demonstrators and the onrushers. This saved the demonstration from disaster.

One 'picnicker' forgot a task and this put everything on hold as a runner rounded up drivers licenses for several people; the police insisted on ID. The wait left us standing amid these hundreds of men for nearly an hour. With coolers of beer they stood around us guzzling. The police showed their true colors by declining to enforce an ordinance forbidding alcohol in the park. It added to the danger and chaos that by the time we finally took off our shirts, many were drunk. The guy in the Party Naked t-shirt obviously so.

Only after our shirts were off did we realize that while each woman had assumptions about what happened next, no definite plan was made. I was shocked when several topfree people asked me to sit down with the group. They felt better sitting; I refused. Standing with my fist in the air is what I prefer at demos. The gesture makes it difficult for photographers to construe it as other than a statement of strength and determination. Sitting in a crowd of that many men seemed much too vulnerable.

As in the Iowa parade, men here seemed to get most mad when they realized some of us didn't shave under our arms. We had obviously not been to beauty obedience school. They knew it; one even told me to shave!

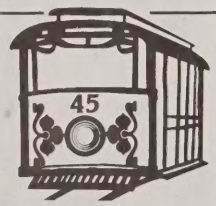
Finally arrested, the now infamous Rochester Topfree Seven were taken for booking; Mary Lou Schloss, Deborah Seymore, Lynn Zacari, Kathleen Reilly, Elise Jo Tooley, Ramona and myself. Morley Schloss with all his input and hard work should be considered an honorary eighth.

While held at police headquarters we could receive calls and conduct interviews with UPI and AP as our citations were written; something I have never seen the police allow anywhere. We gave "Give Us Liberty" t-shirts (see emblem, start of this article) to several officers. It was a friendly atmosphere, with some genuinely supportive and a few terribly condescending due to their prejudices.

People in Rochester thought what we had done was at best *marvelous* and at worst *disgusting.* They wrote letters—hundreds of them to the editors, to express their views. Many were negative. Dorothy Livadas of Rochester wrote: "With so many other areas in the women's rights movement still to be improved it is sad to see so much publicity given to the insignificant issue of whether women have the right to expose their breasts in public." P. Krohn of Brewster had voiced this mindset best in an earlier, Provincetown letter: "Nikki Craft is back for the summer. Oh joy! How long must the residents of Cape Cod endure 'exposure' on this flimsy issue? . . . it's not that we question the sincerity or validity of Ms. Craft's cause, it's that we question its priority."

However, on the day of our arrest the Rochester *Democrat and Chronicle* reminded its readers of the importance of our work: "Susan B. lived in Rochester 60 years, and probably went on a picnic or two at Cobbs Hill Park. If she were there today, would she complain that Santorelli's protest is too trivial even for comment? Or would she break into a stony smile and say, right on?"

Or going back to Frederick Douglas' 1857 words: "Those who profess to favor freedom, and yet deprecate agitation, are those who want crops without plowing up the ground. They want rain without thunder and lightning. They want the ocean without the awful roar of its waters. This struggle may be a moral one; or it may be a physical one; or it may be both moral and physical; but it must be a struggle. Power concedes nothing without demand. It never did and it never will."



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A TRIVIAL ISSUE?

In a legal brief written after my first arrest in Santa Cruz for public nudity, attorney Ray Grueneich addressed the issue of triviality. "In one sense, the requirement of wearing a strip of cloth on a particular part of one's anatomy while in public is a trifle, especially when compared to the burdens imposed upon people by poverty, war, racial conflict, violent crime, etc. But the fact that the particular burden may be of minor importance does not mean that the issue is trivial . . . because that same discrimination also relates to a system of overwhelming exclusion from economic benefits and social power."

Grueneich went on to state that the small act by Rosa Parks of refusing to sit at the back of the bus is "credited by many historians with expanding the struggle against racial injustice from the courts of lawyers and judges to the homes and streets of ordinary people and produced one of the most dynamic and inspiring movements this nation—or the world—has experienced."

A trifling act? One readily imagines those same angry faces from Rochester's Cobb Park yelling at the bus-riding blacks of Atlanta; or the racist Atlantans screaming at the topless women of Rochester. The words would be interchangeable: "Why don't you just put your tops back on! Let your bras support you!" "Go sit in the back, it's not such a big deal!" But, obviously it does matter.

Bertolt Brecht, the German writer, recognized that "the simple things are so hard to bring about" and nothing can be taken for granted. Everything about the everyday is 'trivial', and yet it adds up to 99% of our experience and the quality of life.

Take men's beards. They are a secondary sexual characteristic, like our breasts. Some might today think men's chin decor a subject hardly worthy of discussion. But two decades ago, some reacted to beards as others now do to female breasts, regarding them as indecent or socially inappropriate. The high courts have accepted arguments about the First Amendment import of men's rights to grow one, and have ruled: "A beard, for a man, is an expression of his personality. On the one hand it has been interpreted as a symbol of *masculinity*, of authority and of wisdom. On the other hand it has been interpreted as a symbol of non-conformity and rebellion." No, less, a woman's breasts are, to her, her femininity.

Femininity as discussed here is not to be confused with the patriarchal role models for womanhood that our society most often promotes. As long as the public bathrooms we must enter are marked "Men" and "Ladies," we are reminded that to be a man one need only *be of that sex*, but behavioral expectations are imposed on the female of the species: *she must be a lady*. Gentility is the culture's prerequisite for femininity. 'Ladylike' is the antithesis of feminism, for it places crippling limits on assertiveness.

A man is never expected to smile and ask nicely for what he wants or deserves. Many trivial social pressures exist to assure that women must do just that for anything they want and need, including empowerment and rights. In their book *Sweet Freedom* (1982) Anna Coote and Beatrix Campbell stress that women's magazines serve to train a reader to "paint her face and shave her legs and trap her breasts in polyester lace—for these, not the natural features of her body, are the signs of 'femininity.' She must smile and speak softly, listen and flatter, dress with care and grace—because this rather than her own spontaneity will make her desirable."

Social movements that bring women closer to the acceptance of themselves for who they are, not how they can be manufactured according to male definitions of beauty, are movements of emancipation. I believe the struggle for shirtfree equality is such a movement.

Shirtfree—*trivial*? A murder may go unnoticed by the local newspaper; but let a few women conspire to take off their shirts in a rural Iowa parade, or at a park in Rochester, and it's national news.

And it's surprising how many folks will take time out from very busy schedules to express themselves in contempt of our trivial priorities. News bulletins inspire media asides, avalanches of letters to the editors, indignant dialings of talk shows, and disdainful gossip at cocktail parties and wet bars in so many great venues. All with the purpose to impress on us, and others, that *we* are wasting our time!

Good. If what we are doing is indeed unimportant and irrelevant, why don't they just let us do it until we get bored? What does it really matter?

What's the big deal that gets us invited onto The Donahue Show, Good Morning America and Canada AM? Why the fascination, why the intensity?

After the Rochester topfree picnic, one editorialist wrote: "I applaud these nine women. What they did took courage and determination. Their action was one of the strongest and most profound statements to come out of the feminist movement in years." But syndicated columnist Ellen Goodman condescended to give us a Dubious Equality Award. She says she's sending us commemorative T-shirts, and if she does, I will never put mine on. I have vowed not to shroud my body in shame, neither at the order of the government agents nor at the suggestion of feminist sisters.

Why does Goodman react so strongly against the concept of shirtless equality? Does she think it trivial? I do not share the belief of my Rochester codefendant, Mary Lou Schloss, that "requiring a woman to cover her chest in public is the most visible expression of inequality between women and men." Nor do I see shirtfree actions as the leading current development in the struggle for women's rights. I do believe the issues raised through our actions go to the core of women's oppression.

So I'm disappointed that Ellen Goodman failed to give her Dubious Equality award to more deserving agitators. I wonder too if Goodman knows that in 1850, Elizabeth Cady Stanton, Lucy Stone, the Grimke sisters and Susan B. Anthony all joined Amelia Bloomer in a shocking political action, when they doffed their five to ten obligatory petticoats and donned pants? Would Ellen Goodman have ridiculed them, urging them to get out of their "bloomers" and redress in skirts? If she had, I am confident the women would have refused.

The outward signs of equality change. Pants are no longer the clothing issue. When changes threaten to occur, somebody you might least expect it of will remark that the chosen goal is "trivial" and "inappropriate." This jibe has demeaned our symbols and realities of progress from the 1850's dress reform movement, to the struggle for the vote, to the ERA.

Let's consider the dress issue in this perspective. No genteel fashion magazine or style show established pants as permissible or timely. The first women to wear Amelia Bloomer's bloomers faced moral calumny and physical assault. Youngsters threw snowballs in the winter and apple cores in the summer while adults hurled epithets. These activists were called "desexed" and "degraded." The fight for "the rational dress" was a time of personal torment for feminists; Susan B. Anthony recalled it as "a mental crucifixion."

My mother helped to win the right to wear pants in the Dallas office of the

Dow Jones Corp. only fifteen years ago. Female coworkers told her that pants were "inappropriate dress" for women. The rule changed due to my mother's persistence. Today the same women who criticized her for 'making waves' now take for granted a right to comfort in dress. It's 'trivial' again.

In *The Politics of Reality,* Marilyn Frye suggests: "Consider a birdcage. If you look very closely at just one wire in the cage, you cannot see the other wires. If your conception of what is before you is determined by this myopic focus, you could look at that one wire, up and down the length of it, and be unable to see why a bird would not just fly around the wire any time it wanted to go somewhere . . . There is no physical property of any one wire, *nothing* that the closest scrutiny could rediscover, that will reveal how a bird could be inhibited or harmed by it except in the most accidental way. It is only when you step back, stop looking at the wires one by one, microscopically, and take a macroscopic view of the whole cage, that you can see why the bird does not go anywhere; and then you will see it in a moment. It will require no great subtlety of mental powers. It is perfectly *obvious* that the bird is surrounded by a network of systematically related barriers, no one of which would be the least hindrance to its flight, but which, by their relations to each other, are as confining as the solid walls of a dungeon."

The issues that I see impacting on women include disparate elements: advertising, pornography, beauty standards, violence, exploitation, illusory free expression, nudity, sexuality. And since no one issue could 'cage' the women of our culture, many have concluded the cage does not exist. Wrong.

After intensive efforts by feminists to direct the interest in these issues (particularly in the effects of pornography) finally into the mainstream of concerns, what we now need are many diversified but focused actions. It is vital to keep the macroscopic view while doing all kinds of specific political work. Not to feel overwhelmed by the task before us, it is essential that we focus one by one on each bar as we remove the obstacles to our liberation.

Choosing to work on shirtfree equality does not mean, for goodness sake! that we regard other issues as less important. I worked actively for a decade and a half in movements opposing war, violence, nuclear power, *and censorship* before also becoming involved in pronudity/prosex responses to the exploitation and demeaning of women.

We certainly cannot regard this work as an end-all solution to women's inferior status. Instead, we see all efforts contributing that will encourage women to think creatively beyond their party lines, to act boldly beyond their theory, and to resist intimidation like hell at every level.

There is so little political activism now. With much work on many issues to be done, it seems that when any of us get up the energy and purpose to move on an issue, such as the politics of dress, our participation should be welcome. Cultural limitations are woven by every strand of wire surrounding our existence.

As the West Coast nude beach activists like to ask: "If this is a free country, why aren't we free?" In this view, any attempts to restrain and delimit when our resistance should begin only ensure that it will always begin too late.

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Those who aren't admonishing us against trivial pursuits warn us that the social order might collapse if women disregard patriarchal protections and traditional authority. The fear of real and implied sexual attacks silences women. It keeps most of us within the bounds of acceptable behavior.

I know a Santa Cruz construction worker named Archie, originally from Oklahoma. He is pro-nuclear power and sexist in the most traditional way. In his eyes women and blacks exist to be the butts of his patronizing jokes, many of which are about breasts. Archie confesses to being a "breast man" with the enthusiasm of a naughty child. He even has brass icon breasts for log holders in his fireplace, which warm when he lights a fire. Sometimes, when we talk, he walks over and gropes at them for emphasis and laughs. When I first began doing the shirt-free actions, I naively believed that even for all the wrong reasons, Archie and I finally had something we could agree on.

Boy, was I wrong. Emphatically he explained that he didn't want women to run around with their clothes off. "Look," he said, "what happens when ya get married? Your wife runs around the house naked and you don't get excited anymore." Then he cautioned me: "Any woman who parades around on those beaches is gonna get what she is asking for!"

At Ipanema, in the summer of 1980, a small band of Brazilian rebel women removed their bikini tops on a public beach. The women were mostly feminist actresses and artists, who reasoned that being topfree is the most logical way to be in the breeze and sun. Moreover since the tanga bikini consists of little more than a string, and draws attention to what's underneath more than it hides anything, the women reckoned they were practically nude anyway. But Latin men love bikinis, the tension of titillation, and patriarchal privilege. They did not react to the women with the leering that many women have come to accept. Instead of being sexually excited by the topfree women or pleased for them, the men were angry. Very! They began to throw bottles, cans, and hard wet sandballs while yelling "Puta! Puta! Puta!" (whore in Portuguese) at the women, who were forced to cover up and flee the beach, with the vigilantes chasing after.

Women who break from established patriarchal traditions of dress and manners are branded negatively as sexually independent—as whores. This misogyny and male supremacy is not limited to Catholicism and Latin culture with its acknowledged machismo, but also surfaces in North American men who don't admit to the sexism in their own society. Worldwide it is institutionalized through advertising, beauty pageants and pornography, with the latter providing a retaliation support network for the vigilantes by teaching men that women are sluts by nature and no matter how much the slut says "no," she really means "yes." Hard logic to refute when the biggest corporations infuse the culture with these role models.

Not only pornographers, beauty pageants, advertisers and the media keep a firm hand on women's breasts, signalling the taboo. Corporations and

religious institutions combine the better to mystify women's bodies and dress. The latter benefit financially and with power that maintains their positions in various societies. This is apparent in a June, 1986 "Blessing of the Bras" in Tokyo as reported in the *San Francisco Chronicle*. "Buddhist priests blessed 200,000 used brassieres today in a temple memorial service for cast-off underwear," to reassure women that everything they wear is right to wear. A lingerie firm spokesman added: "The service is a serious one for us. The reason was to express our appreciation to the bras."

The institutions of patriarchy would have us believe that a strip of cloth holds back all of the torrent of lust, hatred and fear that some men hold for women. In turn many of the men on the streets, in parks and at beaches, reading their *Hustler* or *Playboy* and gawking passersby, support those odd bedfellows, the pornographers and the church, when they leer that their lust cannot be controlled if women "expose" their flesh.

Yes, for thousands of years if a woman was not obedient to the authorities of male-serving culture she has deserved to be yelled at, harassed and in some instances literally stoned as a 'whore.' And if she was raped or murdered she richly deserved it.

By not taking charges against rapists seriously the police and courts help to enforce this male-inspired behavior coding. Notoriously, a woman's testimony is often discredited if she does not "dress properly." However, in a somewhat surprising statement after the Topfree Seven trial, Rochester Court Judge Herman Walz took the measure of this tradition when he said to a reporter, "On one level, it's a fairly trivial case—Can I take my top off on a beach? On a deeper level, it's a question of male dominance over women and how much control women have over their own bodies."

This culture still establishes laws that assume a function of government to act *in loco parentis* for women: in the role of the (male) parent or husband. Like children and slaves, women aren't conceded the ability or right to decide how to dress when going out of the house, very much as they formerly weren't allowed to vote, own property, or exercise other perks that today are so taken for granted that they may appear as, well, almost trivial.

In the Labor Day Riot of 1986 at Huntington Beach in Southern California, we find dramatic illustration of this clothesist paternalism which literally denudes women of control over their bodies.

Topless girls spark Huntington Beach riot

Mob torches police cars

By Robin Hinch
Staff writer

Brick- and bottle-throwing youths broke into a full-scale riot Sunday afternoon when Huntington Beach police tried to stop a half-dozen young women from going topless.

Thousands of young people who had gathered near the Huntington Beach Pier for the fifth annual Op Pro Surfing Championships mobbed beach patrolmen who tried to stop the women from removing their clothes, witnesses said.

Three police cars, a police van, a county lifeguard Jeep and a police ATC (three-wheeled all-terrain vehicle) were torched by the mob, according to Huntington Beach Police Sgt. Ron Jenkins. In addition, the lifeguard headquarters was looted, with rioters carrying away wet suits, surf boards and other beach equipment.

Pacific Coast Highway in Huntington Beach was closed for an hour, and shopkeepers locked their doors and huddled inside their stores while rioters overturned trash cans and threw bricks, bottles and debris at police and passersby.

Jenkins said he did not know how many arrests were made.

Although witnesses said many people were injured, Orange County hospitals reported treating fewer than a dozen. All were released, according to officials of Hoag Memorial, Humana and Pacifica hospitals.

The rampage began about 2:45 p.m. behind bleachers erected for the surfing contest, which had drawn 100,000 spectators to the Huntington Beach shore at Pacific Coast Highway and Main Street, according to police Lt. Jack Reinholtz.

"Some girls stripped, and when policemen tried to arrest them, some of the crowd burned a policeman's car," said contest spokeswoman Carol Kaishua.

Vehicles burn on Pacific Coast Highway near Huntington Beach Pier Sunday after beachgoers rioted when police tried to stop girls going topless.

Press-Telegram

"They were unruly types, but it had nothing to do with the contest."

Reinholtz said when officers approached the topless girls and asked them to put on their clothes, the crowd started throwing bottles and debris at the officers, who sought refuge in a nearby lifeguard station.

The incident caused the crowd to swell, and the beachgoers then pelted the lifeguard station and overturned and set fire to two police cars.

Glenn Green of Garden Grove, who was bicycling to Corona Del Mar when he saw the disturbance begin, said some girls were "dancing around topless" and others were about to join in when police came to stop them.

"The people were going crazy," he said. "The police had no choice but to go into the lifeguard station. There were only seven or eight of them, and they were surrounded by thousands of people, throwing things and screaming at them."

Glenn said that shortly after the police lost control of the crowd, reinforcements arrived from Anaheim, Cypress, Fullerton, Stanton, Westminster and Irvine police departments, as well as Orange County sheriff's deputies and state policemen.

"When the people saw the masses of cops coming toward them, most started to run," he said. "But a lot of them just stood there and mouthed off at the cops. It was unbelievable how rude and ugly the people were."

He said the crowd was then forced off the beach and onto Pacific Coast Highway, where they continued to throw bricks, rocks and bottles.

Mike Ivy, who works at Jack's Surfboards on the corner of Main Street and Pacific Coast Highway, said police circled above the crowd in helicopters, warning them to disperse "for at least an hour" before they moved in with police dogs and billy clubs.

"As far as I'm concerned, those cops had full justification."

Doug D'Arnall, Huntington Beach's director of beach services, said it was the first time in five years there have been problems with the crowd. He said he doubted the city would host a sixth year. "Next time, somebody might get hurt bad."

Staff writer Larry Keller contributed to this story.

THIS HEADLINE WILL HAUNT CALIFORNIA BEACHES. It and similar headlines will exploit the Labor Day Riot to try to stop nude beaches. However, rational inquiry will go behind the headlines. It will ask why nudity is so provocative and taboo in California? And how do commercial spectacles like the Pro Surfing event profit from women's bodies by exploiting bikinis while opposing a free dress code? People are saying: Away with the con game. But it's still rage, not freedom that is enacted.

THE HUNTINGTON BEACH RIOT

On Labor Day Monday at Huntington Beach, a crowd of 100,000 was drawn to the Ocean Pacific Pro Surfing Competition. Three long hours of rioting broke out after several women removed their bikini tops. Six police and lifeguard vehicles were overturned and burned. A lifeguard station was looted and a number of people were injured. Huntington Beach Police Sgt. Ron Jenkins explained it this way: "Any time you have a mass of humanity at the beach and girls (sic) take their clothes off, there's going to be trouble."

We can count on it that requests for nude beaches for years to come will be met with: "Don't you remember Huntington Beach? It can't be done." Jenkins seems unaware that thousands of women and men coexist nonviolently and nude at many beaches of Europe and some places in the U.S. But we are talking about much more (and less) than full and 'simple nudity' at Huntington Beach.

It apparently all began as 'innocent play,' an impromptu strip, when several strutting women willingly removed their bikini tops while being teased and coaxed by young men to "Take it off, take it off!" Several other women relaxed nearby on towels with their tops on.

According to witnesses and police, as many as 80 males rushed the women in what was compared to a "shark feeding frenzy" or "piranhas attacking prey." Men began forcibly removing tops and other articles of clothing. According to eyewitness Glen Green, police made their way to the center and "dragged several men in handcuffs from the crowd."

Enraged youths began throwing packed sand and bottles, injuring some bystanders and causing police to retreat for safety into a lifeguard station.

The throng, by now estimated at up to 5,000 teenagers and young adults, surrounded the station and began to break windows, shouting "Anarchy! Anarchy!" We can presume the chanting expressed a hatred of excessive police authority on the beaches, which was in evidence at that very moment, to the north at Venice Beach, where

Dave and Suzy Davis were being ground into the sand for "resisting" an arrest they were calmly seeking.

When police reinforcements began sweeping the beach with billyclubs, many bystanders were injured. Some news stories (the earliest) say that the police moved to arrest the women for removing their tops. Later stories say police acted to assist the women who were having their tops ripped off, but according to our eyewitness, Glen Green, "it all happened so fast they probably didn't know what was happening, just that there was a general disturbance."

Each year OP Pro Surfing has spiced its program with a bikini contest which, according to a spokesperson, "gets us a lot of exposure." Statewide publicity for the extravaganza has long depended on posters of the bikini-clad "chicks" shown toying with surfboards.

In 1983, a smaller melee broke out which involved male spectators trying to pull down the bikini tops of some contestants. In Palm Springs at this year's Spring Break, women were trapped inside their gridlocked automobiles by partying men who reached inside to tear off their halters.

And when the Phil Donahue Show featured the Rochester Topfree Seven in June, a man in the audience said jokingly, "Women shouldn't just be *allowed* to go topless, it should be mandatory!"

Plain and simple, the "boys" at Huntington Beach just refused to be denied their sexist entertainment, whether it was the police or the women choosing to tell them no. Such is the male culture—even more than the human biology—as it impacts women in America in the 1980's.

A lesson is to be learned from the Huntington Beach riot, and it is not, as Sgt. Jenkins and other officials would have us believe, the bromide that a skimpy bikini top will protect women from rape or assault.

The lesson for the police and policy-setters to absorb, paradoxical as it may seem, is that men have no right, for any reason, to force a woman to clothe her body. That is the original coercion, linked to patriarchal traditions of enslaving women.

A culture which has long sanctioned the lust of men, with the exploitative and irresponsible commercial entertainment, pranks and rapes that this sexual bias produces, must eventually accept women's equality. A woman's body, nude or not nude, is hers to define. It is not lewd for men simply because men project that meaning on it. It is not available to another person unless the woman says it is.

What happened at Huntington Beach is nothing extraordinary for women. Every day newspapers recount many women taunted, raped, tortured or murdered. A police car overturned or a lifeguard station pillaged is rare, but photos of the riot testify to the degree of violence to which women frequently fall victim.

The ultimate meaning of the Huntington Beach riot is that a woman's body is hers to control, and that men need to be told by the courts, schools, all the media, and their parents and friends that women do not exist for man's sport or entertainment.

ASKING FOR IT

Breasts exposed on the Playboy Channel. Breasts on the newsstands. What does the shirt, the bra and bikini top still support and conceal?

Answer: *Male fantasy and privilege.*

It's frightening for many to think of opening that Pandora's box. None the less, in this society the brassiere and the swimwear top is little more than a bondage restraint to be pulled off the woman at a convenient moment to service men sexually. What remains is a vested interest by which individual men keep women in their apparent control on the pages of men's magazines and under wraps in their social world.

Many people unknowingly help to maintain this coerced social order by excusing the male sexual terrorist and blaming the woman, who has "provoked" his violence. For example, the woman who wrote to the *Des Moines Register* after the Cedar Bluff parade action: "At least on a screen or in magazines the availability of a woman to rape isn't placed a few feet away, as it was to parade goers. Awful? Yes, but a fact of life we all know to protect ourselves from, topless or not. Putting themselves on display was 'asking for it,' not trying to 'stop rape caused by pornography!' " To which Robert Gladstein of Iowa City replied: "No one in that parade was 'asking for' rape . . . No one ever asks for rape, no one ever deserves to be raped and it is the rapist who, in all cases, is to blame for the rape. Period."

It's true that for survival, women must educate themselves in preventive measures to avoid becoming victims. Lock your doors, stay off the streets at night, learn self-defense, and cover your breasts. Yet we must ultimately realize that if we are to end sexual violence, *men, not women, must change their behavior.*

Expecting the woman to cover her body as the antidote to male lust and rage is not only ineffective; it also burdens us and excuses men. This is the sophistic logic we are challenging when some of us risk ourselves in bold political expressions of body acceptance.

MAKING DEEP CHANGES

With the pornographic values so entrenched, we must constantly remind ourselves—and our culture, its male law enforcement and male judges—that women's breasts are *not* sexual organs.

Our breasts are simply secondary sexual characteristics like men's beards, no more specifically for sex than are the ears or mouth. Granted, it feels great to have 'em rubbed. The breast, like the ear, is a protrusion of the body that feels good when special attention is paid to it. It is no more logical to expect us to wear an absurd string bikini to protect male fantasy than it would be to expect the whole culture to run around in ear muffs to neutralize the possible erotic quality of the ears.

However, any repression whether of the ears, the breast, or the body or sexuality in general, causes *obsession.* Before women's legs came out from under the skirts, they were called gams and were fetishized too. People giggled when the word legs was mentioned out loud. Men were said to lose control when they saw them.

BONA-FIDE
Nudist Magazines
of the 60's
Try 3 for $5
SUN-AIR,
Box 122-C,
Corona, CA 91718

The same phenomenon happens with breasts today. That fixation, i.e. *breast envy,* bolsters the multi-billion-dollar garment and sex entertainment industries, and drives millions of men to seek out pornography. But pornography does not provide the answer to their obsession. Pornography merely reinforces and thrives on and needs the long-suppressed.

There is a great deal of social ignorance about nudity, sexuality, women and the other important issues that we organize around. People are expressing a hunger for the ideas that will help them to sort out the confusion that prevails. Much of the confusion results from men uncritically defining too much of what becomes reality, without the balance of women's experience. This confusion prevails partly because too many of our opinion and policy makers are men.

For example: producers of an ad for a CBS documentary, "Sexuality In America," recently displayed a collage of a dozen partially nude and erotically posed women's bodies, with not one male. Oversight? No. A male assumption. Advertisers have used women to sell their goods to such an extent that to many consumers, a woman's body literally means S-E-X, and that spells product satisfaction. Nudity too has erroneously become synonymous with S-E-X. Many Americans don't recognize the difference between commercial products and gratifying sexuality which is not tapped by consumer advertising. But worse than that, because of the erotic use of recreational violence in TV, films and pornography, many Americans no longer see a clear difference between sex and violence.

Another example of the error of uncritically following male initiatives for sexual politics is exposed by Carol Vance in the anthology *Powers of Desire.* Vance points out that the Center for Sex Research, for its "Program in Human Sexuality," used a cartoon called *Genesis,* "where God creates man and gives him a penis, but warns him not to use it. Man is unhappy. God creates woman and gives her sexual organs: Breasts. It is remarkable that the clitoris, the obvious homologue, is omitted. (The analogy between non-homologous organs such as penis and breasts is based, perhaps, on the fact that both are pleasurable organs for men.)"

I mention these examples because at the Rochester Seven trial there was once again an attempt to override women's experience concerning the fear we felt at our Topfree picnic due to the hundreds of camera-wielding gawkers. Several men, including our well-meaning, otherwise competent attorneys, repeatedly warned: "It would be against your interests to express the intimidation you felt at the park. The DA will use it as justification for the law." "How could our disclosure be in conflict with our interests?" we challenged the attorneys. "It would seem to never be in the interest of women to deny our perceptions, or to silence discussion about our fears."

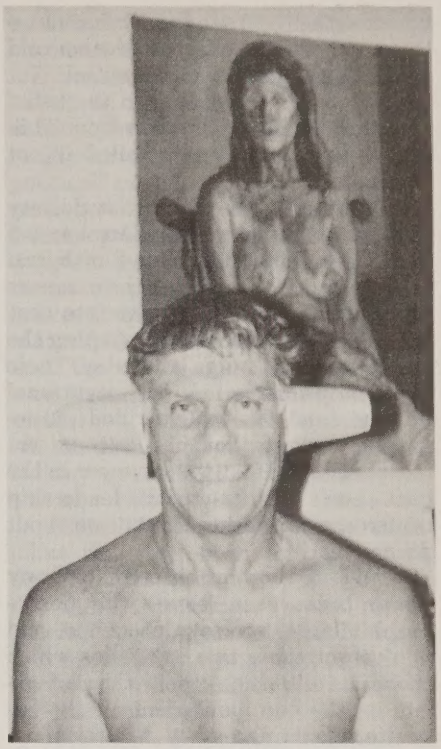
The point is: just as in any political movement that seeks to make deep changes, we must follow our consciences and perceptions in these protests *in spite of any intimidation* we feel. Intimidation is at the center of our need to struggle, and to ignore it, to deny it or stifle discussion of it, will always prove in the long run to be a serious mistake.

When several of us objected to this request that we be quiet about our experiences, one man labeled us "militants" meaning it in the most negative, reactionary sense of the word. What next happened is of particular interest because had we not been strong feminists, and had we just mouthed the male perceptions of the day of arrest as we were expected to do, their strategy would have subdued the specific awareness and needs of women—with both feminism and naturism coming off the worse for it.

On the first day of the trial, with men setting the stage, the police officers testified that the crowd was orderly with Morley Schloss, a primary organizer of the demonstration, testifying that he witnessed "no sexual harassment of any woman." The following day one woman after another asserted through her testimony that, to varying degrees, each of us had in fact felt a lot of intimidation.

The message of the trial could have been superficial: "Hey, Topfree, No Problem." Instead, we forced the court, the District Attorney and the society to reckon with much more. And in the end we demanded that men be held accountable for their actions. Anything less than this coopts feminism in a costly trade-off for a hollow, inevitably ineffectual strategy.

It also would deny Naturism the opportunity to examine these issues from women's perspective. In past nudism, as well as in the mainstream culture, men's perceptions often have prevailed. As a consequence we have emerged with only half a reality. The



SOME MEN WEAR PADDED EAR MUFFS SO THAT WOMEN WILL THINK THEY HAVE MORE THAN THEY REALLY HAVE

DAVE DAVIS DEMONSTRATES EAR FALSIES, following Nikki Craft's claim that societies have varying standards as to which body parts are erotic. Craft, who donned earmuffs and veil in Rochester Topfree Seven trial, finds ears sexy and wonders why the law doesn't force ears to be covered like breasts? In background, painting of Suzy Davis by Savithra expresses a positive female acceptance of the breasts.

dual irony of all this, of course, is that mostly it is not even the law, but this very *intimidation* which the lawyers do not want discussed, that violates a woman's sense of privacy and keeps her "willingly" clothed in this society. For it is, after all, legal for women to go shirtfree in Austin, Santa Cruz, and other places, where women still "choose" because of the attitudes to cover their breasts. Secondly, it is just this intimidation that has turned many women away from nudist parks and nude beaches.

The intimidation breeds arrogance in the dominant sex. It led early nudists to "protect their women," as well as their lifestyle, behind nudist park gates. Recognizing that society had become increasingly "safe" for pornographers and

voyeurs, the Naturist Society has nonetheless chosen a policy of advance and confrontation rather than retreat. Not foolishly, it is hoped, but in the belief that the intimidation, the irresponsibility of men, can be controlled if not eliminated.

At the inaugural Naturist Society leadership "Summit" on October 24, 1980, Lee Baxandall, Jan Smith and others began to lay out the nuances separating nudists and naturists that have been so important in shaping the Naturist movement as it is today. These distinctions included an intentional divorce from the male-defined pornographic values that had become entrenched in the nudist movement in the past. Lee's address to the leadership conference documents his concern about pornography:

"We don't want that (shame) any more, because it leaves the pornographic larger society untouched, and you've got these two antipodes which cooperate with each other—the puritanism on the one hand—and on the opposite side its necessary dialectical opposite is the pornographic society which exploits the repressed feelings of wanting to have a natural lifestyle. You couldn't have puritanism without the natural feelings, but you can't have the pornography without the puritanism. We want to abolish the whole thing together by putting a Naturist culture in the place of all that. That's a big aim but it's what I think we should aim at. Anything less than that is compromising much too easily with a society which is in a lot of trouble. I think we have part of the answer here." (*BIM,* Dec. 1980.)

Coming to a similar conclusion on my own at about the same time without knowing Lee or The Naturist Society, I realized it was time for pro-nudity work to be strategically incorporated into the anti-pornography movement. Even though I never considered myself a "nudist," nude massage with friends and skinny-dipping at outdoor rock concerts in the Sixties paved the way for me to feel comfortable with my own body and played an important role in my personal growth. When I began to develop intellectually and politically, I did not want to leave these awarenesses behind as I began to organize against pornographic exploitation.

In the summer of 1981, after doing anti-rape and anti-pornography work for a decade, I was arrested three times for "public nudity" on the Santa Cruz beaches.

Now, it's commonplace. But then it was unheard of for an anti-pornography activist to remove her shirt in public to protest pornography. When I first began to mix these issues there was much misunderstanding. Many of my political friends and colleagues were hesitant or vocally critical of my newfound direction. Some of my friends called me hypocritical while political adversaries called me "crazy," in public letters to the editor. De Clarke, a very good friend, immediately began churning out a series of theoretical articles in my defense. Her articles went a long way in reassuring me that my resistance had in fact been right on target as well as convincing the Santa Cruz community at large of the underlying validity of these actions. But, for a short while, social pressures nearly succeeded in causing me to back off from this important development in my work.

It was De Clarke's articles that finally swayed Ann Simonton, my best friend and co-agitator of the "deeper implications of the issue"; but the night of my first shirtfree arrest in Santa Cruz, I called her for a ride home from jail, and even though she agreed to pick me up she sounded put out. "Nikki, can't you do *anything* without getting into trouble?" she said in hanging up. As I waited in the parking lot I was filled with doubt about what I had done. After she picked me up she scolded me, told me I was out of my mind, and that we had much more important issues at hand. Several days later a close friend made a special visit to me, pleading that I not "give up (my) 'credibility'" as a feminist anti-pornography activist by getting involved in more than one issue.

Many such moments stand out in memory concerning my political work with nudity. These challenges have been among the hardest for me as an activist. Some people might think such confrontations pass effortlessly, that the situation dictates the actions, but this is not true. The peer pressure often weighs upon a person to the extent that it seems easier to just go along and conform. It's one thing to buck up against the state or to go against a host of "enemies" in order to bring about social and political change. It is quite another to have to stand up to your friends on issues you have at heart.

Several months after my first topfree arrest I was unexpectedly relieved when I received my first letter from The Naturist Society. Jan Smith wrote, "Toplessness is dear to my own heart—I think it's a highly political issue. Body shame is one very effective way of keeping women down." This was the first contact I'd received from any supportive political movement that validated my concerns for body affirmation while challenging pornographic values and at the same time supporting a strong critical analysis of the pornography industry.

Since that time, we have developed a movement that has steadfastly refused simplistic approaches to all these deep-rooted social problems. We have done much more than just remove our shirts. We have moved creatively back and forth between pro-nudity/pro-sex and anti-pornography demonstrations, so as to make important distinctions and to raise the level of community awareness concerning these issues.

In essence, the women active in this movement, relying on the sincere testimony that is civil disobedience and in order to bring deep change, use our own bodies to challenge the culturally stereotypical views about women, particularly those enabling pornographic exploitation. We realize, as feminists, that any woman who merely removes her shirt as things are now might as well be a volunteer stripper because she will be viewed through the pornographer's lens and the voyeur's lecherous eyes.

Despite the media's rote presentation of anti-pornography activists as rightwing zealots, we have successfully separated ourselves from groups whose aim is sexual repression. This is due to the tactics we employ. During the Rampage Against *Penthouse* we entered stores in eight midwestern states for a year and a half carrying signs that read in huge stenciled letters, "We Do Not Oppose Nudity and Sexuality." In April, nine women were arrested when we chained ourselves in front of the Playboy Foundation in Chicago and demanded that Hef take off his jammies and pose in a nude family centerfold with Christie. At Cape Cod, outside of the Race Point Ranger Station, we ripped up *Penthouse* magazines after taking off our shirts at a press conference. In one brilliant realization of Lee Baxandall's formulation on pornography and puritanism Ann Simonton offered in October 1985 a compelling street theater presentation called "The Marriage of Pornography and Puritanism" (*CwS* 4.4) which climaxed with a march of shirtfree men and women through the streets of Santa Cruz.

Webster's Dictionary, most appropriately for our usage, defines *breast* not only as that noun and "object," the mammary gland, but also as a transitive verb. To meet with a "breast," is to advance resolutely against. Confront. To struggle with, or oppose manfully (sic).

The editor of the *Daily Iowan,* Mary

Boone, seemed however to excuse the spectator violence at the Cedar Bluff parade when she wrote, "Radical actions often elicit radical disapproval."

In response to Boone's editorial, Peter Junker of Iowa City wrote: "Radical action is action which reveals what's underneath an issue, at the root of it. The word comes from the Latin 'radix,' meaning root.

"It is obvious how the 'radical action' of those five brave women allowed us to see what's underneath the porn issue. With their own bodies, they revealed that underneath the fantasies pandered to us by media that commercialize women's bodies, from *Penthouse* to MTV, is real flesh and blood, the bodies of individuals being victimized. The 'radical disapproval' of the people who threw things was a revelation of how easy it is in this society to deny the humanity of others, and how willing some people are to do so with violence. One revelation often begets another, for such is the nature of truth. We should be grateful to these women for choosing a radical act instead of the 'mainstream protests' you prefer, which would have left us as we were—ignorant and apathetic."

Responding to similar accusations, Columbia Women Rising In Resistance declared: "It is important to note the difference between radical actions like our picnic and reformist actions. We did not ask permission to take off our shirts. Nor did we ask anyone to 'give us back' our bodies. Radical actions cause onlookers to question their beliefs because they are directly confronted by their fears and objections. Even many who consider themselves open-minded are disturbed at the sight of women's breasts."

Naturism provides for feminists and the anti-pornography movement a friendly reminder that there can be life-affirming nudity and sexuality beyond the pornographer's exploitation of women. But we walk a fine line and must work intently to assure that the momentum of our efforts isn't usurped and coopted by pornographers.

It's ever on the horizon. The week after the Women's Freedom Front shirtfree parade float debut in Cedar Bluff, a man in Des Moines announced that due to the failing economy he was opening a "topless" car wash. To *The Register* he confided: "My friends, the cab drivers, said, 'Get you some girls (sic).'" In Florida we now have "topless" donut shops with 1,000 visitors per day. In Canada there are "topless" shoeshine stands. These augment all the "topless" bars and live sex shows where the law allows entertainment while arresting women for taking off their shirts on beaches. (Needless to say perhaps, the "topless" entertainers mentioned are always women.)

Unfortunately, this capitalist economy too often understands the profit motive better than it does most human (particularly women's) rights issues, and we will probably have "topless drive-thru banking" (remember, you read it here first) before the law will consider women's rights to control our own bodies enjoying a wholesome nudity.

By expressing a strong criticism of pornography and sexism the Naturist Society is successfully separating itself from the predators and exploiters. This is attracting assertive, articulate feminists who are opposed to pornography. It is not a trauma-free process and perhaps more so for some upset males. To *The Event*, one man wrote that Naturism "is being jeopardized by a radical group of feminists who have managed to engrain themselves into the movement and are using us as a forum to advance their own foolish ideas and ambitions—ambitions that not only have nothing to do with Naturism, but are the antithesis of Naturist philosophy . . ."

Quite the contrary. Naturism needs this participation of strong, independent-thinking *and acting* women. These feminists will assure the Naturist metamorphosis beyond its past limitations which were the result of tolerated and unrecognized assumptions based on male privilege. More generally, to achieve its potential Naturism *must* reject the complacency of representing only a part of any human truth, including that half-reality of male perceptions mentioned earlier. Naturism needs to encourage the participation of the many special-interest groups that make gender, class, race, age, disablement and other important distinctions, into a priority within our movement.

The *feminist*, anti-pornography/shirtfree-rights movement provides to the clothing-optional movement (and the feminist movement) just such a far-reaching example in theory, strategic concept, tactics and practice. The reason why so many people snap awake when *we* take off our clothes is that our methods make deep changes by going to the heart of many social and political issues. That's why *so many* people get *so* mad when we 'simply' remove our shirts. We shake up preconceived and engrained assumptions in almost everyone; we challenge the foundations of discrimination and power.

Nudists, and even still some naturists, will argue to "keep politics out" of the social ceremony of "dropping your drawers." But such a 'non-political' policy confuses the issues. I recall how in Dallas, at a family reunion twenty years ago, I learned that the decision "*not* to talk politics" in the interest of preserving harmony often proves to be a political decision, in and of itself, that maintains, without question, the status quo. What happened was: A relative who was annoyed by my mother's "diatribes" for feminism forbid the discussion of political topics at holiday gatherings. The silence was quickly filled with the same old "apolitical," "harmless," sexist/racist jokes that had been told for years. Shortly afterwards I stopped going to the family reunions. If the merely "social" contingent of the Naturist movement ever wins out, which is unlikely, I will again go elsewhere to do my political work.

For now, the Naturist movement is open to and ripe for educating and bringing about change for all kinds of progressive interests. But it is certainly not the easiest place for radical feminist activists to be.

I have been frustrated to find that nude beachgoers (elsewhere and in this movement) too often will discuss the location and details of the last nude beach they went to with the same superficiality and urgency that people express when they discuss the weather or Monday night football. Perhaps, it *is* in part a necessary information-sharing—but, let's face it, it can get very *boring*. Moreover, letters come in to the Naturist Society from all over the world, and it's obvious that if the beaches are available and the weather is "nice" some people could care less about the political climate of the country they're visiting. The letters suggest that for some nude beachgoers, to enjoy *la dolce vida* is everything and there's little concern about whether the people making their beds or waiting on their tables make a liveable wage, or what the effects of tourism might be on human rights and the environment in the countries they're visiting.

Without a doubt, if economic, political and ethical responsibilities are not engrained more thoroughly into the Naturist developmental process, this movement runs the risk of becoming an elitist, social-entertainment service center for privileged, mostly white males and their "girlfriends."

NUDISM, "NATURISM", & NATURISM: A TAINTED HERITAGE

It is often an obsession, the ceaseless pursuit of pornography or simply of biological enlightenment, that causes men to stumble upon the naturist alternative. Many older nudists recall their delight in discovering the magazine *Sunshine and Health* on the shelves of a drugstore, or in daddy's underwear drawer or in the basement.

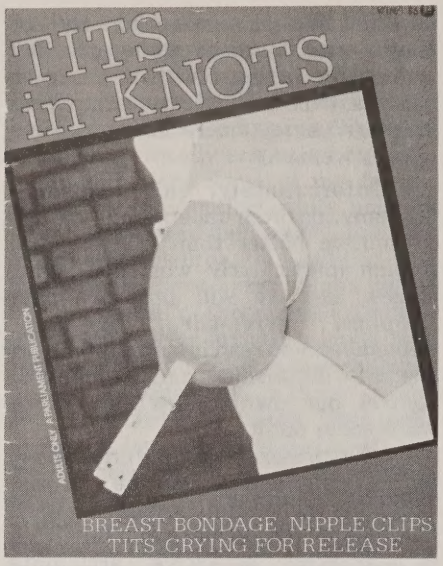
Naturism is the middle ground between obsession and suppression, between pornography and puritanism. It is the hidden mainstream, and to find it is to find sanity in a crazy world. But its heritage has been tainted.

When I first became involved in the clothing-optional movement in 1981, I was cautioned by leaders of the anti-pornography movement: "Be careful because, historically, nudism has often been used as a front for pornography."

Upon attending my first Naturist conferences in 1982, it was evident that whatever the resources and benefits of the movement, it had yet to be touched by feminism. During one photography workshop women were posing for a large group of men surrounding them with cameras. A photographer was heard to say, "Spread your legs more so we can see your pussy better." At massage workshops men would circle with their cameras like vultures around the tables. I attended Michelle Handler's East Coast "Singles" workshop to find men (or should I say boys) asking, "How do we get more girls (sic) into the movement?"

As a part-time employee of the Naturist Society, I have reorganized the archive files and researched thousands of copies of old nudist/"naturist" publications. My research verifies that over the years pornographers exploited nudists, and since the Fifties, when it was most vital to do so, most nudist groups and publications made little or no attempt to separate themselves and their values from those of the pornographers. The waters of naturism are further muddied by the fact that many swinger publications identify themselves as nudist, and some nudist publications, that aren't necessarily into that lifestyle, will run ads for swingers.

Many nudist publications have walked a thin and impossible line between pornographic and nudist agendas. In the Sixties Ed Lange, then publisher and editorial director of



COMPROMISERS OF NUDISM. This vile magazine, glorifying violence against women in the name of sex, wraps itself in nudist rhetoric, a tradition the nudists have not satisfactorily rebuffed. ***Tits in Knots*** **says it is "aimed at illuminating ongoing changes in current patterns of societal behavior with the view that the picturing and displaying of** ***the unclothed human body is deserving of increased acceptance*** **in our contemporary culture." Such weasel-talk has covered a multitude of sins for decades of pseudo-nudist publishing.** ***Tits in Knots*** **Vol. 1 No. 1 appeared Nov. 1984 and is different only in degree from the sex-parts fetishism of Penthouse.**

Nudism Today: The Official Journal of the American Sunbathing Association, ran ads there for another of his publications, *Young and Naked.* The ads for it read: "No doubt about it, this is THE magazine of teenage nudism. Real teenagers, real nudists. No over-the-hill wasted looking 'models.' YOUNG AND NAKED is fresh, youthful, naked girls and boys. Just having fun." Over the hill? What happened to the movement for lifelong body acceptance? The images of young girls outnumbered those of boys in *Young and Naked* by 20 to 1, and were surrounded by ads for skinzines like *201 Girls, Girls Galore* (with 'luscious lovelies'), and *Welcome to the Wonderful World of Women.* While these publications sexually merchandised women and children they editorialized about the need for wider acceptance of "wholesome" nudity.

That was then and this is now? Yes. But even today Peenhill Inc., which publishes *Health & Efficiency,* has started another magazine devoted exclusively to photographs of naked children without adults. Individually these photographs of "nudist activity" do not appear to be necessarily exploitative. But in context, and as shot and as cropped, much as with thousands of the girlie pix in old nudist publications, Peenhill's new enterprise objectifies bodies and fetishizes genitals of children for the knowing male reader.

This magazine covers itself against prosecution under Britain's law by establishing a Liechtenstein legal address. No editor, staff or photographers are identified. Even so, it seeks to enhance the pretense of legitimate naturism by making a prominent reference to the INF Youth Commission and its pen pal club. This address is provided for writing letters to be forwarded to future young friends. One can only imagine the kinds of subtle scams that the predators in the *H & E* fraternity will perpetuate upon these pen pals!

It should be noted by parents that photographs of children from the West Coast Naturist Gatherings, and many other photographs taken by photographer Leif Heilberg, have appeared in Peenhill publications. Heilberg turns his photos over to a London agent who places them in the "naturist youth" magazine, in *Health & Efficiency*, and other soft-core porn magazines in Europe. I was shocked to find in *Health & Efficiency* a photograph taken by Leif of Lee and me at a Gathering.

In a video interview, Beau Brummel asked Kate Sturdy, editor of *Health & Efficiency:* "Why do your readers buy a nudist magazine?" Sturdy replies: "Initially they buy the magazine to look at naked people. Then after they've bought it a few times they think there might be something in this. This naturist idea sounds quite interesting. *And then they might show it to their wives* and realize it's not what they actually bought it for."

The Sturdy quote reveals that some publishers of nudist/"naturist" publications, by portraying an overabundance of mostly young, 'attractive' women, are catering not to a 'family' readership but to a predominantly male clientele. It further reveals, obscurely, that the women who may be in relationships with these men are but remotely interested in nudism.

Now, who can doubt that such representations of "naturism" do hurt naturism? Their inaccurate portrayals understandably stir the antipathies of most women and discourage involvement by those uninterested in competing with the "pretty bodies." Meanwhile, the portrayals send flocking to the clubs and beaches even more of the single men who are looking for the

genitals and breasts surrounded by women' whom they see decorating the pages of these magazines. The publishers may profit; but is it worth the harm to our values and movement?

Nor does the confusion stop with nudism's publishing heritage. Some clubs seem to be stage sets waiting for lascivious shutterbugs. The Ponderosa Nudist Club of Indiana this summer ran a full-page newspaper promotion, "Three-Girl Mud Wrestling Tag Team Challenges One Man." Linnie Schmitt, the Ponderosa manager, excuses the fundraising method saying, "We try to provide R-rated entertainment, not X-rated like Dick Drost at Naked City did." Ponderosa brags to the press that it doesn't exploit children; instead, it cashes in on adult women, encouraging the predominantly clothed male visitors "to bring a camera and plenty of film" to capture a crass sexual entertainment called "Nudes-A-Poppin." It is unfortunate that nudists who live on the property are unable to stop this practice.

Dick Drost's "nudist" club for truckers, Naked City, was just down the road from Ponderosa. Naked City exploited the name of nudism for years while the official nudists made no effort to dissociate their public image from his. In spring 1986 Drost was finally forced by the courts to leave Indiana after being found guilty on ten sex-related charges, including child pornography. Only at this very late date did a few nudists from the area stand out against Drost. In California exile, Drost now finds too that the Western Sunbathing Association has nominated him to the national ASA "caution list." At least some West Coast nudists have drawn the line.

* * *

What about actual child molestation? First a note on terms. The word "pedophile" is not used by me to describe sexual abusers of children. I hope other naturists will join in deliberately rejecting this term. "Pedophilia" is a paraphilic disorder (*philia* = love, of the *para* = unusual, assumed to be predicated on sexual obsession). "Pedophilia" is generally translated by lay people to mean "love of children," with the dimension of obsession dropping out. For this reason "pedophilia" is the word of choice of many child molesters, because it makes no judgment on the sexual assault of children.

Making such distinctions is what Naturism is all about. It testifies to dynamic values. Our found language mirrors our culture, while our reality also is molded by our choice of words; so we use them carefully and responsibly. No word describing a sexual aberration, ending in *philia,* should ever be used without an analysis of what it *really* means. It may be a relatively harmless error to call a man who has a fetish for shoes a podaphiliac (one who loves shoes); can one really love a pair of shoes? I don't want to risk a judgment about that at this time. But to call a man who rapes chickens or sheep a zoophile (a lover of animals), or to call a man who rapes a five year old child a pedophile (a lover of children), is a rape of language, of humanity and love itself.

Why is there a relative disconcern in much of society, as reflected in language, for the harm done to children? Many people, even those who are unable to oppose adult pornography, have taken a stand against child pornography. But *few people have ever seen it.* It is difficult for those who have only viewed *Playboy* or *Penthouse* and that maybe years earlier, and who have little opportunity to be aware of the exploitation of children, to comprehend its seriousness. Until we see the faces of the children whom we cannot dismiss as "paid models" (as some tend to do with adult women in pornography), we will not fully be able to comprehend the human suffering caused by adults' abusive power relationships with children.

A CBS-TV documentary, "The Silent Shame," put the national spotlight on child pornography and the molesters for the first time. It had been such a taboo subject that the abuser/pornographer would often go unprosecuted because parent, family, schools, or day care center did not want to risk the publicity. The practice of concealment has given abusers the anonymity to continue to molest, photograph and sexually assault other children. (A study of 571 offenders convicted of abusing children found that the molesters averaged 75 offenses, and as many as 380, before being apprehended. According to the same study only one in 80 recorded assaults results in a conviction.)

The Report of the Pornography Commission highlights that child pornography is not primarily created and distributed by corporations. Rather it is a "cottage industry" with photos taken and traded within a network of the obsessed males, mostly child molesters themselves.

My extensive researches among files of nudist publications and comparisons with explicit child pornography have convinced me that child pornography is indeed a nudist/naturist issue. Moreover, at four of the Naturist gatherings I have attended, apparent child molesters have been apprehended. One confessed to us, was arrested and sentenced; several others protested innocence and were directed by the owners to leave the clubs.

Within the ASA framework there have been numerous incidents, most handled secretively. When police or the postal investigators conduct the inquiry it often becomes public. In two recent and separate incidents involving members of a Florida clothing-optional resort, men were arraigned on child pornography charges. Two brothers who lived at a Florida nudist club were arrested in 1986 on molestation charges, and the shock among club members was only exceeded by the news a few weeks later that the brothers had rented a motel room away from the club and run a bath where together they cut their wrists.

As recently as this summer, the ASA Legal Committee announced at annual Convention that the director of youth affairs had been asked to resign: "He is not a member of the ASA any more as a result of Board of Trustees action, because he exhibited lack of trust in his role as Junior ASA Chair."

Recently too the founder-operator of a "naturist" Parent SIG in Southern California, not affiliated with The Naturist Society, was arrested but not tried on charges relating to possession of child pornography. The immediate cause of his arrest was USPS interception of child pornography that he had ordered from Holland under an assumed name. In his home a police search found "boxes of pornographic and non-pornographic materials" including, by his own admission, several cartons of child pornography that included "bestiality and bondage of children." In a phone conversation with me immediately following his arrest, he claimed that he had been "researching child pornography for the last 15 years." Yet in several hundred pages of correspondence sent to The Naturist Society he had never mentioned that he was researching such topics, nor did he acknowledge such research to any of the dozens of his correspondants with whom we have spoken, nor in any of his effusive published writings. During the mentioned conversation I asked to review what he had in his possession, but he refused to allow me to see it, saying: "I hope they (the police) burn it. It's too horrible for anyone to see."—What

I found more peculiar than the fact that 15 years of research had not been mentioned anywhere, however, was that he had never mentioned, in his Parent SIG writings on children and nudism, that child molestation or child pornography could be a problem. Following his arrest, he indeed sent letters in every direction condemning the "hysteria about kiddy porn."

Just a few days ago, members of Minnesota Naturists acted to bring to light an undercover police 'sting' operation directed against child molesters. If nudist and naturist organizations would be equally as alert to detect the presence of the predators upon children in their midst, they would provide a real service to naturism.

Were the exploitation of children and their images stopped dead within the body acceptance movement, there'd be no need to fear outside investigations or public scandals. However, until a time when nudists/naturists are unequivocally prepared to call in the police when investigation is warranted, and willing to publish information and openly discuss these issues, exactly as they should be discussed in clothing-obsessed society, our movement will be seen as a happy hunting ground for these men. (It is worth noting here that none of this information has been reported in *any* of the nudist or naturist press until the publication of this article, except in the most self-serving ways.)

Michelle Handler and I created a slide show called "Exploitative Images in Nudist & 'Naturist' Media" because we felt burdened with all this knowledge. We wanted to bring the reality of the sexual molestation of children into public, and particularly into naturist, view. Our first showing was in June at the Western Naturist Gathering. We urged Naturists to ask themselves these questions about children and photography: "What need is there for publications devoted solely to the photographs of children? Why are there so many men interested in taking and trading photographs of nudist and naturist young people?" Michelle expressed particular concern about the photographs taken of her at various camps when she was a child. Also, "In publications that supposedly deal with 'family nudity,' why are there so many lone children with the parents nowhere in sight?" Claims of wholesome nudity ring hollow when applied to justify photographs that are intended to appeal to those who sexualize children.

The sheer scope of objectionable materials, labelled as nudist to raise them above criticism, is remarkable. In a recent mailing one man in Hollywood advertises his "pre and young teen" videotape entitled "Sweethearts" as a "nudist" production. Consisting of "American, French and Japanese girls posing nude and semi nude," it goes for $200 a copy. "This tape is only sold to adults who have a normal and healthy *(sic)* interest in *nudist* photos of young girls and is not being pandered as lewd or obscene. I am interested in buying or trading for similar items . . . I strongly recommend 'Sweethearts' to anyone who is a collector of little girl tapes. I have watched it many times."

One publication called *Brats* includes the name of Tan Oaks Park in the background of numerous photos. A hard-core porn magazine portrayed nudist children diving for coins into a park pool and on the facing page, a photo of a child being raped by an adult male wearing a ski mask. In these hard-core publications there are photos of boys and girls urinating, being urinated on, forced to perform sex with animals, tied and chained, and being hit and burned by adults.

Wonderland: A Newsletter Of The Lewis Carroll Collectors Guild, edited by Chicagoan David Techter, provides a research guide for child abusers. Its cover announces that it is "a voluntary association of persons who believe *nudist* materials are constitutionally protected expression and whose collecting interests include preteen adults." In August of 1985 David Techter wrote a letter to *Bare In Mind* defending an earlier editorial that Veal Johnson had written regarding child pornography laws. Veal's editorial had expressed genuine concerns about the misuse of laws involving legitimate nudist photographs of one's own children. Techter, however, as a publicist and distributor of child pornography, had his own secret agenda for children.

The next issue carried articulate letters from Veal Johnson and Lee Baxandall, urging the nudist community not to give Techter credibility. Veal wrote: "I think we as nudists need to speak out as one against the David Techters of the world. The nudists I know abhor child pornography in *any* form, for any reason, as exploitation of innocent children. Rather than give an individual who supports pedophilia a forum in a nudist publication we should instead report such individuals to local law enforcement authorities, for in no way could their actions be interpreted as helpful to the nudist movement."

I commend Veal for his response. I must also ask him why, in the July 1986 issue of *The Network News* which he edits, he ran the cartoon of a fully clothed woman, presumably King Arthur's wife, who had just gotten stabbed by a sword sticking up from a toilet? The inane caption is about "finding another place to keep Excalibur." There was blood (or shit?) all over the sword. Perhaps Veal has not considered that it is not helpful to nudism, or to women either for that matter, to make humorous material out of stabbing a woman in the butt.

This kind of violence does not find its way into "naturist" newsletters often. But in 1984 the *Colorado Naturist* ran a cartoon of a woman on stage *in a bathing suit* having knives thrown at her. She says to the man performing, "Could you pierce my ears while you're at it?" Besides the violent overtones, what do fully-clothed cartoons have to do with naturism?

Introduction of an uncontaminated and broader Naturism to the United States through *Clothed With The Sun* has prompted a new era and marked a break from our compromised past. *The Event* is another naturist publication that sets a superb example. Ed Lange enters this new era, seeking out a progressive editorial director in Art Kunkin, introducing New Age workshops to Elysium Field and encouraging women in ever more prominent roles.

Before the introduction of *CwS,* I and other researchers have been unable to find even *one* cover of any nudist/naturist publication which showed a man or a family. It was always a solitary female, young, and generally in sexually suggestive poses. *CwS* has successfully moved away from using predominantly women. However, there are still too many attractive, objectified images within its pages. Another advance that puts *CwS* in its own class is the policy of refusing to be sold alongside porn. Many other nudist/"naturist" publications fail to make this decision to the discredit of our movement. The longstanding failure to distinguish between soft-core pornography and nudist materials was and is a major tactical blunder in the legitimate nudist and "naturist" movement.

No Compromises Any Longer!

The Playboy Channel recently showed a film by Gerald Damiano, director of *Deep Throat* and *The Devil and Miss Jones.* In it, an adult woman, a prostitute with her hair in pigtails and dressed

in a child's nightgown, is on her knees in a highsided baby crib. She is made to look like her customer's daughter and she begs her "daddy" to spank and fuck her. He does, but not until she spanks her own naked ass with the backside of a hair brush. All the while she is saying, "Daddy, oh daddy, I'm sorry we didn't do this sooner. Your little girl's gonna be good from now on, daddy!" It is a common practice of the Playboy Channel to include segments about males getting sex from adult women who are dressed up as children; however, *Playboy NEVER* portrays having sex with young boys, because Hefner disapproves of it.

I watched as immediately following the Damiano film, "Sexcetra; The News According to Playboy" came on. The top story was Dave and Suzy Davis' arrest at Venice Beach, with a lead-in being the brief mention of two women arrested on Cape Cod for appearing "topless."

The coverage of the Venice Beach action was excellent—far more extensive and favorable than we could hope for from "legitimate" media. When asked how he felt about his interview following the Damiano film, Dave said: "Playboy was the only media that showed up, so we were dependant on them for coverage of our event. Don't get me wrong, I'm against censorship of any kind but I would prefer following a different act. The question you raise is context. To put in small glimpses of legitimate news items as fillers, when the intent is exploitation, is fraudulent."

The "Sexcetera" lead-in, as I mentioned, remarked on two women topless at Cape Cod. Several days after Michelle Handler and I were arrested in our "Lady Godiva in Ranger Drag" action this summer, the Playboy Channel called wanting photographs. I told their rep that we would possibly supply them if we could be assured fair and complete coverage, including a brief acknowledgement that we do this work because we are anti-pornography and we reject the *Playboy* exploitation of women. She explained that to make mention, even lightly, that we are not working toward the same goals as *Playboy* would not fit into the format of "Sexcetera." Indeed, this is a peculiar stance for a corporation that blabs on so about assuring First Amendment freedom of expression. Nonetheless, I told her that a denial of this to us would be misrepresentation, simply using our work and women's nudity to further Hefner's self-serving empire.

In some respects "Sexcetera" represents the most progressive face of *Playboy* whether in media or print. And we do recognize change where it appears. But the format is resistant. "The very name 'Sexcetera' trivializes and distorts the naturist issues," says Michelle Handler of the program. "They reduce coverage of our naturist events to sensationalized nudity and sexuality, without the necessary backgrounding on the role of that nudity in society." She regards the Playboy mentality as an adolescent obsession in contrast with the mature approach to nudity offered and fostered by naturism.

Even though naturists have, in theory, rejected Playboy's values, it will be a much more difficult task to reject or decisively alter, in practice, cooperation with the TV and magazine coverage of our events by this media power. However, not to do so coopts us, while further entangling naturism with the sex "entertainment" industry.

In the Damiano film, our leading man quickly tires of fucking his daughter and wants more. During the entire episode the devil has been tempting him and finally pursuades him to come to hell where he can get more women. He joins hands with Satan only to find the place of promise was not what he expected. His obsession makes his reality become a nightmare as he realizes he can never go back.

There is an adage, "Those who cannot remember the past are condemned to repeat it." *Playboy*, with its incessant seduction of naturism, can aptly be compared to that eerie masculine figure luring the Damiano hero into hell. How naturists handle this temptation will determine the future of our movement. It is within our realm of choice. If we follow the pornographer's path we will soon find that what we have is *not at all* what we had imagined. We will be struck, too late, with the awful realization that the only future we have before us is the compromised past of nudism.

Special thanks to Lee Baxandall, Cookie Teer, Michelle Handler and Virginia Cox.

—Nikki Craft

FROM THE COMPROMISED YEARS OF ASA NUDISM. *Nudism Today, Official Journal of the American Sunbathing Association* **for January 1970. All pages above are from this issue. The back-cover photo (top left here) grotesquely conceals the woman's genitals with a placard for an article inside by Donald Johnson, nudist historian, on the growing official tolerance of nudism. Inside, the same photo (top right) documents that the freedom is becoming lascivious. The woman's labia are teased and highlighted, her genitals are the point of the photo, the photographer has made her a cunt surrounded by a woman. The other selected pages also document that female genitalia have become the raison d'etre of the ASAzine. In defense, one could argue that the ASA publisher was bringing in sexual liberation. Why does it require exploitation of slim women and needy male readers?**

The Bare Facts

North American Naturists

P.O. Box 853, Chicago Heights, IL 60411

Sept.-May: (312) 758-5496
(312) 672-7204

June-Aug.: (616) 962-1600

The World's FIRST Naturist Franchise With 65 Clubs to Serve You!

Vol. 8, No. 3 — Fall, 1986

NAN CLUB ACTIVITIES

CHICAGO SUN CLUBS (Chicago, IL)

The largest and most active travel clubs in North America spent the summer nude rafting and canuding in Wisconsin; taking camping trips to parks in Illinois, Indiana, Michigan and Wisconsin; picnicing at the Indiana Dunes; and yard parties in the Chicago area.

Fall and winter activities will include walleyball tournaments at Chicago area recreation and health clubs, SPLASH parties, hot tub parties, BUFF bowling, and hosting the largest annual winter nude gathering in the MIDWEST for a "Get-Away" weekend at the Charlie Club and Best Western Hotel on Feb. 21st and 22nd.

FORT WAYNE NATURISTS (Ft. Wayne, IN)

Sunshower Country Club in Richmond served as their landbase and they sponsored several picnic/outings to the park throughout the summer. There was also a visit to Summer Oaks in Battle Creek for the day and a yard party with an ice cream social in Ft. Wayne.

GREAT LAKES SUNSEEKERS (Toledo, OH)

Although they are a relatively new club, (founded in July, 1983 as the Toledo Naturists by Don Deakin), they have a strong nucleus of leadership and are one of the most active travel clubs in the Midwest. Summer activities included camping trips to Sunny Haven and Green Valley, yard parties, and "Nautical Nudity" on Lake Erie. They hosted a HOBO dinner at Sunny Haven and a "School Days" house party in Sept. During the winter, they are planning monthly "SPLASH" parties and house parties.

ROCKY MOUNTAIN BARES (Lakewood, CO)

The most active group in the Rockies, they have sponsored an activity EVERY weekend this summer, including hiking trips to water falls in the mountains, massage classes, wine and cheese hot tub parties, "Holistic Health Fair," houseboat party on Lake Powell, river raft trip, and swim parties.

Activities planned for this winter include a "Fantasy Costume Ball," naturist photography classes, "New Age Awareness" seminars, and a possible Windjammer Cruise; in addition to the regular swim parties, hot tub parties, house parties and massage classes.

SUMMER OAKS a/k/a: Sunshine Gardens (Battle Creek, MI)

The summer was filled with nude hot air balloon rides, nude skydiving, a nude roller skating party on the tennis courts, a summer mardi gras dance, 50's dance, hayrides, potluck dinners and Sunday morning brunches, special youth activities coordinated by Genny DeBaker, our resident youth director, and of course, volleyball.

In fact, our teens won the Midwest Sunbathing Association's Regional Volleyball Teen Division championships for the 3rd time in 4 years and our adults won the Class A championships for the 2nd time in 3 years; under the coaching of Maynard Adams.

SUNNY HAVEN RECREATION PARK (Granger, IN)

They have kept busy upgrading their park by converting from LP to natural gas and improving the electrical service. Special activities have included a variety of sports tournaments, a Hawaiian Luau, and their annual corn and sausage roast in "Tent City."

TRI-STATE COUNTRY CLUB (Bennington, IN)

Ellyn Kern, the owner of Tri-State, wears many hats. She is an author, owner and publisher of Cottontail Publications, owner/manager of Tri-State and Kyana Naturists Travel Club. For the past two years she has served as Secretary-Treasurer of the American Sunbathing Association and has recently been campaigning for President of the ASA.

In addition to many other activities this summer, Tri-State held a talent show, an arts and crafts show, "Bring a Friend" day, and North America's first nude "Singles' Convention."

TOM SAWYER'S FRIENDS IN THE BUFF! Three youthful members had fun putting a fresh coat of paint on the sauna building and themselves (note their buns), at Summer Oaks Lake Resort in Battle Creek, Michigan.

NUDE MINI-VACATION IN CHICAGO

Is "CABIN FEVER" getting to you? If it isn't already, it probably will in February! So, the North American Naturists are sponsoring the 3rd Annual "GET-AWAY WEEKEND" on February 21st and 22nd, offering a nude mini-vacation for two days and one nite of fun at the Charlie Club and Best Western Hotel in the northwest suburbs of Chicago.

The event, which is hosted by the Chicago Sun Clubs, is the biggest mid-winter event in the Midwest! Last year more than 100 people from Illinois, Iowa, Wisconsin, Indiana, Michigan and Ohio attended and occupied the entire top floor of the hotel and half of the next floor too.

According to Don Deakin, Executive Director of the North American Naturists, "Because of the excellent over-flow attendance we had last year, the top two floors of the hotel have been reserved this year for our group's private use. If we fill all the rooms on both floors, we can be totally nude on both floors."

"We also have two hospitality rooms on the top floor, each with a whirlpool jacuzzi, wet bar and social lounge reserved for our nude use 24-hours per day for the entire weekend!" said Deakin. "In fact, the hotel has agreed to program the elevators to stop only at the floors below us, so that we can have complete privacy for our group."

The mini-vacation packages are from 12 noon on Saturday, February 21st through 12 noon on Sunday, February 22nd, providing two days and one nite for fun for NAN members and naturist friends from all over the midwest!

In addition, the CHARLIE CLUB's recreational facilities are open 24-hours per day and include volleyball, racquetball, tennis, indoor HEATED swimming pool, coed pool-side jacuzzi, saunas, steamrooms, and suntanning beds. Although these areas are clothing-required, we urge members to wear the legal minimum, especially in the pool and jacuzzi.

Volleyball, track and swim races, and other sports events with prizes to the winners are planned for those attending. If you prefer something less athletic, massage workshops, table games, and naturist films will be offered.

Hungry after all the sports and swimming? The Best Western Hotel has a Class A restaurant that serves breakfast, lunch and dinner and features a delicious soup and salad bar. Nobody wants to cook when on their vacation.

Do you like to dance? The Charlie Club also has a cocktail lounge with live entertainment and disco dancing! So ladies, get out your sexiest dresses and high-heeled shoes and plan for a memorable evening with that special man in your life.

Cost of this fantastic "GET-AWAY WEEKEND" is just $59.50 per couple/single, including lodging, use of the hospitality rooms, Charlie Club Sports Complex, and room taxes; $49.50 per couple/single if you double-up in a room. (Drinks, meals and court-rental time are extra.)

"This will be a "GET-AWAY WEEKEND" for naturists from all over the Midwest! We hope to see a lot of different clubs represented." Deakin said. "But, rooms are limited and early reservations are recommended. All reservations must be made directly through the North American Naturists by December 1st."

For more information or reservations, write: North American Naturists, POB 853-C, Chicago Heights, IL 60411; or call: (312) 758-5496, any evening between 7 and 10 p.m.

TUFF BUFF!

You have to be a "TUFF BUFF" to bounce out of bed at 6:00 a.m. in the morning to make a four-hour round-trip drive in the rain to spend the day at the beach. You have to be a "TUFF BUFF" to do it with five children, ranging in age from 6 to 13! You have to be a "TUFF BUFF" to climb over sand dunes so big they are called mountains! You have to be a "TUFF BUFF" to walk a mile along rugged coast line carrying enough gear and food to take care of 5 kids for an entire day!

It was wet, cold, dark and miserable when we got up Saturday morning to begin our exciting day at Mt. Baldy in the Indiana Dunes National Lakeshore Park where we planned to celebrate National Nude Weekend. But at least it wasn't snowing. A quick call to the park's ranger station brought an optimistic prediction of a 40% chance of sunshine.

So we left the comfort and security of our beautiful NUDIST park with its HEATED indoor pool, hot tub, recreation hall, restaurant and bathrooms to venture out into the NATURIST world to spend the day at an isolated beach with risky weather, a cold Lake Michigan, bag lunches, and no bathrooms?!

When we arrived at the national park, it had stopped raining, but it was still drizzling. I spotted some convenience booths in the parking lot and decided that some appropriate precautions should be taken. "Alright you kids, this is your LAST CHANCE to hit the bathrooms all day, so do it!"

"Ugh!" says one of the girls. "Pit toilets!"

"They stink!" says another.

"I don't have to go!" says a third.

"Well go anyway," says I. (I can tell it's going to be a long day.)

Leaving the parking lot in a light drizzle, loaded down with everything but one of those handy convenience booths, we start our trek up over the mountain of dunes. The kids have each been assigned to carry something, but somehow old dad still ended up with enough gear and food to feed a small regiment. The kids raced ahead screaming with delight as they challenged the first dune. I was determined to keep up, so I huffed and puffed up the mountain of sand after them; . . . after all, I was a "TUFF BUFF!"

Going down the other side to the shoreline was a lot easier, but the thought of climbing back up that mountain on the return trip caused a flutter of terror in my heart which was still pounding hard enough to have caused a pace-maker to burn out from the upward climb.

When I reached the shoreline, I thought I had it made. Wrong! Wrong! Recent storms had eroded much of the original beach away. Trees on top of the dunes had fallen down the hills and blocked our passage, so that we had to either forage through the water to get around them or climb up and over them. With all our gear, neither choice was a very easy task; but, we only had to walk another mile to get to the cove creek area where we planned to meet other "Tuff Buffs." For the kids, it was all a great adventure! For old dad, that hot tub back at the nudist park was going to look reeeal good tonight.

Finally, after climbing and hiking nearly two miles from the parking lot, we reached our destination. The drizzle had finally stopped and the 40% of sun began to shine on our little cove. Maybe it was going to be a good day after all.

As soon as we put down our gear, I noticed the youngest one was holding himself and dancing up and down in one spot. (You guessed it! The one that did not have to go when we were in the parking lot.) He said, "Dad, I have to go to the bathroom!"

"Find a tree!" says I.

We stripped out of our clothes, cleaned up the cans, trash and other debries left behind by others, (probably clothing-compulsive members of the moral majority who were too busy thumping bibles and casting stones to participate in any of the "Earth Day" celebrations sponsored by the ecology organizations during the early 70's), and then spread our beach blankets out.

Then we all decided to cool off after our hot walk in the refreshing waters of Lake Michigan. REFRESHING! Did you know that the Great Lakes were created by glacier activity! Even though it was July, that water was so cold that I had to wonder if maybe the glacier was lying on the bottom of the lake and still doing a gradual melt. But the kids seemed to love it, as they splashed around, laughed and swam.

Soon, more and more naturists began arriving to spend the day celebrating National Nude Weekend. We have members from 12 clubs in four states; including Summer Oaks Lake Resort in Michigan; Sunny Haven, Lake O'the Woods and Ponderosa in Indiana; Blue Lake, the five Chicago Sun clubs, and Woodlot Retreat in Illinois; Sun Ray Hills in Wisconsin; Naturists, NAN and USA.

A couple of encouraging things also happened while we were at the dunes. One of the couples was wearing a "Dare to go Bare" t-shirt. As they were climbing over the dunes, they passed a park ranger who volunteered, "If you are looking for the nude beach, it is about a mile to the south."

Also, there were a lot of boats of various sizes anchored off shore. We were told that they were fishing for Coho (a type of salmon) that use the creek exiting from our cove as a spawning ground. Most of the boats seemed to be moving closer and closer to shore as the size of our group increased. In fact many of them gave us a friendly wave. One boater did beach his boat and came over to talk to us. After a few minutes, he stripped and joined us.

IT WAS A HASSLE-FREE DAY at the beach as Midwesterners celebrated National Nude Weekend at the Indiana Dunes National Lakeshore in July.

Earlier in the day, the couple who live in the house in Beverly Shores on the bluff above the cove, came out and watched our group for about 10 minutes from the bluff and then left. There were no complaints all day, so I guess our family-oriented activities met with their approval.

Throughout the day, we handed out business cards with the name and address of the North American Naturists on them, to everyone we met. We did not encounter one single negative response. At lunch time, we had our picnic and I learned why the main course was called a SANDwich.

The afternoon was filled with a variety of activities including races, ball games, sandcastle building, king on the mountain, swimming, etc. Time flies when you are having fun and about 5:30 p.m., after nearly 8 hours on the beach, I decided it was time to head back to the nudist park. The kids protested and wanted to stay, but since we had a two-hour drive ahead of us, democracy was buried in the sand as I over-ruled them.

Although we were all tired after a full day in the sun, the walk back seemed easier and shorter. Of course we did drink the sodas and eat all the food, but we were also carrying out a lot of trash we did not bring in.

During the drive back to the resort, the five kids slept all the way. They were tired, but happy. I smiled as I thought about everything that happened that day. The sense of total freedom was incredible! Here, there were no 10-foot fences and the real significance of the phrase, "Clothed with the Sun," became fully understood and appreciated. Here, the wind, the sand, the surf and the sun became our wardrobe, presented to us to wear, as a gift from God. The fit was perfect! And as I watched the kids play, I felt a oneness with nature. And I knew what it meant to be a "naturist."

It was a great day and I was glad that I am a "TUFF BUFF!"

NAN—Fall/Winter Calendar of Activities

Oct. 4	Tri-State Country Club	Bennington Homecoming
Oct. 11-12	Summer Oaks Lake Resort, (SGR)	Closing Weekend & Awards Dinner
Oct. 18	Chicago Sun Clubs	Halloween Party (Zimmerman Ranch, Elgin)
Oct. 25	Battle Creek Naturists	Sauna & Winter Planning Party
Oct. 25	Ft. Wayne Naturists	Halloween Costume Party
Nov. 15	Chicago Sun Clubs	Las Vegas Nite (Elmhurst Recreation Center)
Nov. 22	Battle Creek Naturists	Sauna Party
Nov. 22	Ft. Wayne Naturists	Hot Tub Party
Dec. 13	Ft. Wayne Naturists	Christmas Party
Dec. 20	Battle Creek Naturists	Christmas Party
Dec. 31	Chicago Sun Clubs	Nude Year's Eve (Preen's, Warrenville)
Dec. 31	Ft. Wayne Naturists	New Year's Eve Party
Jan. 17	Chicago Sun Clubs	Mid-Winter Walleyball Championships (Elmhurst Rec Club)
Jan. 24	Battle Creek Naturists	Sauna Party
Feb. 21	Battle Creek Naturists	Sauna Party
Feb. 21	Chicago Sun Clubs	Cabin Fever Get-Away Weekend (Charlie Club)
Mar. 21	Battle Creek Naturists	Sauna Party
Mar. 21	Chicago Sun Clubs	Surf's Up! Wave Pool Splash Party (Bolingbrook)
Apr. 18	Battle Creek Naturists	Sauna Party
Apr. 18	Chicago Sun Clubs	Spring Fling! (Elmhurst Rec Center)
May 1	Summer Oaks Lake Resort, (SGR)	Opening Weekend
May 9	Chicago Sun Clubs	BUFF Bowling & BUFFet DINNER (Chicago)

This is only a partial list of activities sponsored this Fall/Winter by the 65 NAN clubs. For more complete information on how you can visit one of the NAN clubs and participate in activities, please write: NAN, POB 853, Chicago Heights, IL 60411.

THE NATURIST NETWORK

SIGs

Your clothes-optional lifestyle will be more complete and satisfying when it includes many of the activities you've enjoyed when clad. Scan the following special interest groups (SIGs) for the concerns which most interest you, and get in touch to learn how you can participate in discussion and events. Many area Groups now have launched SIGs which meet on a regular basis. Whenever you send an inquiry, enclose a stamped, self-addressed envelope (SASE)—and if requested, a donation to get on a regular mailing list.

Artists SIG. *$4/year*
Hugh Kilmer
1205 Bloomfield St.
Hoboken, NJ 07030

Bare Backcountry SIG.
$4/year
Meredith Springer
254 E. 7th St.
New York, NY 10009

Baroque Recorder SIG.
Barry Plaxen
R.D. 1, Box 294
Bloomingburg, NY 12721

Naturist Chess League
41 Coakley Ave.
Harrison, NY 10528

Family SIG. *SASE.**
JoAn G. Easton
1 N.E. 115 St.
Miami, FL 33161

Gay & Lesbian Naturists SIG.
SASE
GLN
POB 7546
Atlanta, GA 30357

Hot Springs SIG. *SASE*
Hot Springs Gazette
P.O. Box 61
Burbank, CA 91501

Legal Defense
John Kyff
R.D. #1, Box 68
Culpeper, VA 22701

Massage SIG. *$8/year*
The Stroking Times
71 W. Sproul Rd.
Springfield, PA 19064

Optimum Lifestyle SIG. *SASE*
P.O. Box 4609
Flint, MI 48504

Naturist Ski SIG. *$5/year*
P.O. Box 15439
Vancouver, B.C.
CANADA, V6B 5B2

START A SIG

A SIG, or Special Interest Group within naturism's general lifestyle, can be based on a hobby or activity such as art, hot springs, backcountry camping and hiking, legal defense, massage, chess. Or it can be based on a choice of orientation: family, gay, optimum personal lifestyle. These are only a few of the possible SIGs, but others are desirable and currently unformed.

Would you like to consider coordinating a SIG and producing its newsletter? Write us about it—even if you're not sure you have the time to lead it. Write SIGs, The Naturist Society, P.O. Box 132, Oshkosh, WI 54902.

PARTICIPATING AREA GROUPS

These Naturist Groups have a newsletter and ongoing activities, in part conducted on appropriate public lands. To get in touch, send a stamped, self-addressed long envelope and a minimum $1 donation to cover costs of adequately answering your inquiry. It's a good idea to describe your experience and interests.

Listing is by states, and in states in alphasequence.

Razorback Skinnydippers
P.O. Box 4214
Fayetteville, AR 72702

BeachFront USA
3555 Florine
Riverside, CA 92509

Camping Bares of San Diego
P.O. Box 2110
La Jolla, CA 92038
(619) 284-0148

Ultimate Living Association
3555 Florine
Riverside, CA 92509
(714) 681-2701

Saline Preservation Assn.
P.O. Box 96
Keeler, CA 93530

BARE
115 S. Topanga Canyon Blvd., #169
Topanga, CA 90290

Friends of Pirates Cove
1251 Sage St.
Arroyo Grande, CA 93420
(805) 481-9352

Russian River Naturists*
% Steve Charmaz
1163 Hopper Av. -17
Santa Rosa, CA 95401
(707) 523-3114

Citizens Committee for College Cove
P.O. Box 109
Trinidad, CA 95570

Bay Area Naturist Network
P.O. Box 9875
Berkeley, CA 94709

Au Naturel
P.O. Box 323
Reseda, CA 91335
(714) 735-9282

River Dippers*
P.O. Box 2693
Sacramento, CA 95812
(916) 967-9558

Aggie Skinnydippers
% Eric J. Bost
2340 Moraine Cir. #4
Rancho Cordova, CA 95670
(916) 366-3755

Rocky Mountain Bares*
P.O. Box 261119
Lakewood, CO 80226
(303) 989-7607

Naturist Families of Colorado
P.O. Box 19589
Denver, CO 80219

19th Hole Naturists*
P.O. Box 17-082
West Hartford, CT 06117

South Florida Free Beaches*
P.O. Box 330902
Coconut Grove, FL 33133
(305) 754-1141

Central Florida Sun Solution
P.O. Box 2924
Ormond Beach, FL 32075
(904) 673-4186

Sanibel Naturists
P.O. Box 6789
Ft. Myers, FL 33911
(813) 939-1784

Playalinda Naturist Association
P.O. Box 6699
Titusville, FL 32782
(305) 293-0541

Beach Travel Club
P.O. Box 725
Tarpon Springs, FL 33589
(813) 934-5686

Friends of Little Beach
POB 403
Kihei, Maui, HI 96754

Idaho Naturists
P.O. Box 1265
Sun Valley, ID 83353

Chicago Sun Club
P.O. Box 853
Chicago Hts., IL 60411
(312) 758-5496

Kansas for a Natural Society
P.O. Box 1922
Lawrence, KS 66044

Patapsco Bares
P.O. Box 313
Ellicott City, MD 21043

Judy Williams
Houseboat #16, 4765-47-A-St.
Ladner, British Columbia
Canada V4K 4B9

Federation of Canadian Naturists
P.O. Box 1241
Bradford, Ontario
CANADA L3Z 1A0

Naturist Argentina
% Christian Vogt
Av. Coronel Diaz 2277 — 11.E.
1425 Buenos Aires, ARGENTINA

Naturist Brazil
% Hans Frillman
P.O. Box 7550
80000 Curitiba, BRAZIL

Hr. lkt. David Clayre
Danmarksvej 22
DK-7200 Grindsted,
DENMARK
05-321 287

William Holesworth
222 Sandringham Rd.
Cleesthorpes, DN35 9AD
ENGLAND

"Free Sun Europe"
16 Viewbank
Hastings, Sussex TN35 5HB
ENGLAND

Jean Rocquemont
B.P. 1152
F-97182 Pointe-a-Pitre,
GUADELOUPE

Emile A. de Cuba
P.O. Box 608
Oranjestad, Aruba
NETHERLANDS ANTILLES

Int'l Naturist Information Cr.
P.O. Box 2082
2800 BE Gouda, Netherlands

Hong Kong Naturists
% Rod Parkes
12 D, Block 22, City One
Shatin, N.T., HONG KONG

PARTICIPATING CLUBS

Following are the landed North American nudist/naturist Clubs that have agreed to "welcome persons carrying the Naturist Society membership card. It is understood that the Club may exercise its normal policies governing gate admissions."

These usual policies, according to Agreements signed with the clubs, do not conflict with the Statement of Naturist Values, which says:

"The Naturist Society does not recognize Groups or Clubs which promise or intend primarily to promote sexual activity, or which practice a policy of exclusion based on race, religion, sexual preference or gender.

"It is acknowledged that single male visitors may be subject to a quota if Club deems this unavoidable. Naturist Society members are advised to phone or write ahead to learn about possible quota limitations.

"Club is expected to offer a day Visitor rate not greater than that extended to non-member Visitors from other nudist/naturist organizations (ASA, NNC, INF). Club shall publish and post a fee schedule which states the favored rate for Naturists. Clubs having a combined rate for couples are expected to accept a 'couple' as defined by the Naturist Society card."

Listing is by states, and in states in alphasequence.

Gymno-Vita Park
P.O. Box 121
Vandiver, AL 35176
(205) 672-7105

Jardin del Sol
P.O. Box 36
Marana, AZ 85653
(602) 882-2334

Shangri La Nudist Resort
Box 4343, New River Rte.
Phoenix, AZ 85029
(602) 995-9553

Elysium Fields
814 Robinson Road
Topanga, CA 90290
(213) 455-1000

Glen Eden Sun Club
Rt. 2, Box 523
Corona, CA 91720
(714) 734-4650

Lupin Naturist Club
P.O. Box 1274
Los Gatos, CA 95030
(408) 353-2250

Olive Dell Ranch
Route 1, Box 393
Colton, CA 92324
(714) 825-6619

Swallows Sun Island Club
1631 Harbison Canyon Rd.
El Cajon, CA 92021
(619) 445-3754

Treehouse Fun Ranch
17809 Glen Helen Rd.
Devore, CA 92407
(714) 887-7056

Rawhide Ranch
8683 Rawhide Lane Box #1
Wilton, CA 95693
(916) 687-6550

Valley View Hot Springs
P.O. Box 175
Villa Grove, CO 81155

Sunsport Gardens
14125 North Rd.
Loxahatchee, FL 33470
(305) 793-0423

Paradise Lakes Resort
P.O. Box 750
Land O Lakes, FL 33539
(813) 949-1313

Savannah Garden of Eden
POB 5892
Savannah, GA 31414
(912) 354-6304

Blue Lake Club
Box 13
Erie, IL 61250
(309) 659-9297

Sunny Haven Recreation Park
P.O. Box 95
Granger, IN 46530
(219) 277-5356

Tri-State Country Club
R.R. #1, Box 198
Bennington, IN 47011
(812) 427-3914

Corner of Paradise
RR 11, Box 452
Brazil, IN 47834

Cajun Free Resort
Rte. 6, Box 517
New Iberia, LA 70560
(318) 367-2448

Indian Hills
P.O. Box 52745
New Orleans, LA 70152-2745
(504) 641-9998

Birch Acres
P.O. Box 392
Lanesboro, MA 01237
(413) 738-5968

Sandy Terraces
P.O. Box 835
Hyannis, MA 02601
(617) 428-9209

Stony Acres Club
P.O. Box 235
Assonet, MA 02702
(617) 644-5411

Forest Hills Club
P.O. Box 105
Saranac, MI 48881
(616) 642-9526

Sunshine Oaks Lake Resort
1702 Sunshine Lane
Battle Creek, MI 49017
(616) 962-1600

Hawthorne Lodge
Box 71
Elsberry, MO 63343

Goodland Country Club
P.O. Box 575
Hackettstown, NJ 07840
(201) 850-1300

Empire Haven
R.D. 3, Box 297
Moravia, NY 13118
(315) 497-0135

Full-Tan Sun Club
Rt. 1, Box 34
Sprakers, NY 12166
(518) 673-2886

Paradise Mountain
Box 15, Iron Kettle Rd.
Maryland, NY 12116
(607) 638-9277

SuCasa
Rte 28-A, Box 450
West Hurley, NY 12491
(914) 331-5226

Summit Lodge Resort *(gay)*
26500 Wildcat Rd.
Rockbridge, OH 43149
(614) 385-6822

Sun Meadow
P.O. Box 521068
Tulsa, OK 74152
(918) 266-7651

Restful Haven Health Club
P.O. Box 1147
Portland, OR 97207
(503) 647-2449

Squaw Mountain Ranch
P.O. Box 4452
Portland, OR 97208
(503) 630-6136

Willamettans
P.O. Box 1054
Eugene, OR 97440
(503) 933-9955

Siskiyou Fraternity
P.O. Box 399
Rogue River, OR 97537
(503) 582-3803

Oak-Land Park
P.O. Box 211
Susquehanna, PA 18847
(717) 853-3060

Sunny Rest Lodge
RD 1, Box 95
Palmerton, PA 18071
(215) 377-2911

Timber Trails
RD 4, Box 672
Harrisburg, PA 17112
(717) 599-5727

Minnesota Naturists*
P.O. Box 811
Minneapolis, MN 55440
(612) 823-8291, ext. 217

Gulf Coast Naturists
% Dave 'Doc' Craig
111 Fore St.
Gulfport, MS 39503

Roadrunner Naturists
P.O. Box 956
Los Alamos, NM 87544

Tri-State Metro Naturists*
P.O. Box 1344-CW
New York, NY 10023
Delaware: (302) 422-3980
NE MD & DE: (302) 762-0969
East Penn: (215) 348-5607
NE PA: (717) 629-5296
NW Jersey: (201) 689-1048
Sandy Hook: (201) 264-8760
West Jersey: (201) 735-8563
South Jersey: (609) 663-8479
Higby Beach: (609) 794-3423
NY Fire Isl: (717) 836-5896
NYC Metro: (212) 796-5834

Naturist Rochester*
237 Vassar St.
Rochester, NY 14607
(716) 244-1219

North Carolina Naturists*
P.O. Box 33845
Charlotte, NC 28233
(704) 376-6083

Cincinnatus Gymnosophical Society
P.O. Box 24285
Cincinnati, OH 45224
(513) NU-1-DITY

The Buckeye Naturists*
P.O. Box 14753
Columbus, OH 43214

New England Naturists Association*
P.O. Box 3209, Wayland Sq.
Providence, RI 02906
(401) 724-7873 (RI)
(617) 787-0677 (Eastern MA)
(413) 525-7024 (Western MA)
(207) 439-6399 (ME/NH Coast)
(802) 253-7240 (VT)

Naturists of Austin
2401 Manor Rd., Apt. 217
Austin, TX 78722
(512) 478-4043

Texsuns Naturists
P.O. Box 224131
Dallas, TX 75264-4131
(214) 634-1919

So. Padre Island Naturists
P.O. Box 3085
South Padre Island, TX 78597
(512) 943-3418

Utah Naturists
P.O. Box 9058
Salt Lake City, UT 84109
(801) 278-9740

National Capital Naturists*
P.O. Box 3122
Fairfax, VA 22038
(703) 777-4611

Northwest Solar Bears
P.O. Box 1783
Auburn, WA 98071

Madison Naturists
P.O. Box 55346
Madison, WI 53706

Federation Quebecoise de Naturisme
4545, av. Pierre-de-Coubertin
C.P. 1000 Succursale "M"
Montreal, Quebec
Canada H1V 3R2
(514) 252-3014 or 3000

Wreck Beach Preservation Society
% 1379 West 55th
Vancouver, B.C.
Canada V6P 1R3

Ontario Beachfront
P.O. Box 93
Ajax, Ontario
Canada L1S 3C2

Friends of the Sun
P.O. Box 26148
GR-100 22 Athens, Greece
813-3807 (Tues. & Fri., 7-9 p.m.)

The Naturist Leadership Council is a resource-coordinating body, established by a variety of nude recreation groups affiliated with The Naturist Society. The groups participating in the Naturist Leadership Council are designated with an asterisk (*). For information, write the NLC at P.O. Box 132, Oshkosh, WI 54902.

OTHER CONTACTS

Listing is by states, and in states in alphasequence.

Cold Tanners
% Jeff & Sue Lane
P.O. Box 872481
Wasilla, AK 99687

Alaska Beachfront
P.O. Box 4-2993
Anchorage, AK 99509

Tucson Tanners
P.O. Box 84
Cortaro, AZ 85652
(602) 742-6731

Nudist Information Center
% Dave Davis
600 E. Ocean, Suite 1505
Long Beach, CA 90802

Chuck Finley
10942 Bloomfield St.
North Hollywood, CA 91602

Beachhead/Bare in Mind
% Tom Kelley, Section Editor
P.O. Box 34764
Los Angeles, CA 90034

Central California Beachfront
P.O. Box 351
Lompoc, CA 93438
(805) 733-4950

Cross Your Heart Support Network
P.O. Box 671
Oshkosh, WI 54902

Central California Clothing Optional Society
P.O. Box 6176
Salinas, CA 93912

Chico Naturists
% David & Mary West
869 E. 7th St., Apt. B
Chico, CA 95928

Free Beaches Coalition
% Rolin Bruno
3555 Florine
Riverside, CA 92509
(714) 681-2701

Nudists Against Repressive Laws
4425 S. Pleasant Hill Rd.
Kissimmee, FL 32741

American Nudist Research Library
4425 S. Pleasant Hill Road
Kissimmee, FL 32741
(305) 348-4874 or 5870

American Sunbathing Association
1703 N. Main St.
Kissimmee, FL 32741
(305) 933-2064

United Free Beaches of Florida
P.O. Box 7285
Fort Myers, FL 33911-7285
(813) 939-1784

Just Natural
P.O. Box 670
Kealakekua, HI 96750
(808) 328-9357

North American Naturists
P.O. Box 853
Chicago Heights, IL 60411
(312) 758-5496

Bluestem Beach Group
Box 462
Manhattan, KS 66502

Kans-Okie Naturists
P.O. Box 153
Winfield, KS 67156

Cape Cod Free Beaches
P.O. Box 300
Truro, MA 02666

Missouri Stripminers
P.O. Box 78
Wright City, MO 63390

Naturist Leadership Council*
Contact: Michelle Handler
P.O. Box 31572
Charlotte, NC 28231
(704) 334-4845
Chair: John Fitz-Gerald
8119-B Carson Ct.
Ft. Meade, MD 20755

The Event*
P.O. Box 203
Pequannock, NJ 07440

Ken Mitchell
8102 Goodman Ave.
Cleveland, OH 44105

Friends of Bagby Hot Springs
P.O. Box 843
Oregon City, OR 97045

Lane County Naturists*
% Jerry Morsello
2643 Kincaid
Eugene, OR 97405
(503) 683-2147 before 9 p.m.

The Network*
Also: **Bed & Breakfast Program**
% Veal & Leanna Johnson
14029 Pine Lane
Humble, TX 77396

B.J. Ferris
1609 Redd St.
Austin, TX 78745
(512) 447-9054

Walter & Susie Rush
P.O. Box 31172
El Paso, TX 79931

Altogether Christians*
R.R. 1, Box 1737
Waterville, VT 05492

Citizens For Media Responsibility Without Law*
P.O. Box 671
Oshkosh, WI 54902
(408) 427-2858

Free Beaches Documentation Center
P.O. Box 132
Oshkosh, WI 54902

J. Gaston
P.O. Box 8329
St. Thomas, USVI 00801

Dyer Woods
RR 3, Box 189/Johnson Rd.
Foster, RI 02825
(401) 397-3007

Acorn Sun Club
P.O. Box 642
Goliad, TX 77963
(512) 573-2976

Panhandle Ranch
P.O. Box 3984
Amarillo, TX 79116
(806) 359-1501

Pondarosa Ranch
P.O. Box 133
Wills Point, TX 75169
(214) 873-3311

Bluebonnet
Rt. 1, Box 63
Alvord, TX 76225
(817) 627-2313

White Tail Park
P.O. Box 253AA
Ivor, VA 23866
(804) 859-6123

Forest Murmurs
P.O. Box 51
Silverdale, WA 98383
(206) 692-7257

Sun Ray Hills
P.O. Box 246
Burlington, WI 53105
(414) 539-2592

Valley View Recreation
Box F
Cambridge, WI 53523
(608) 423-3953

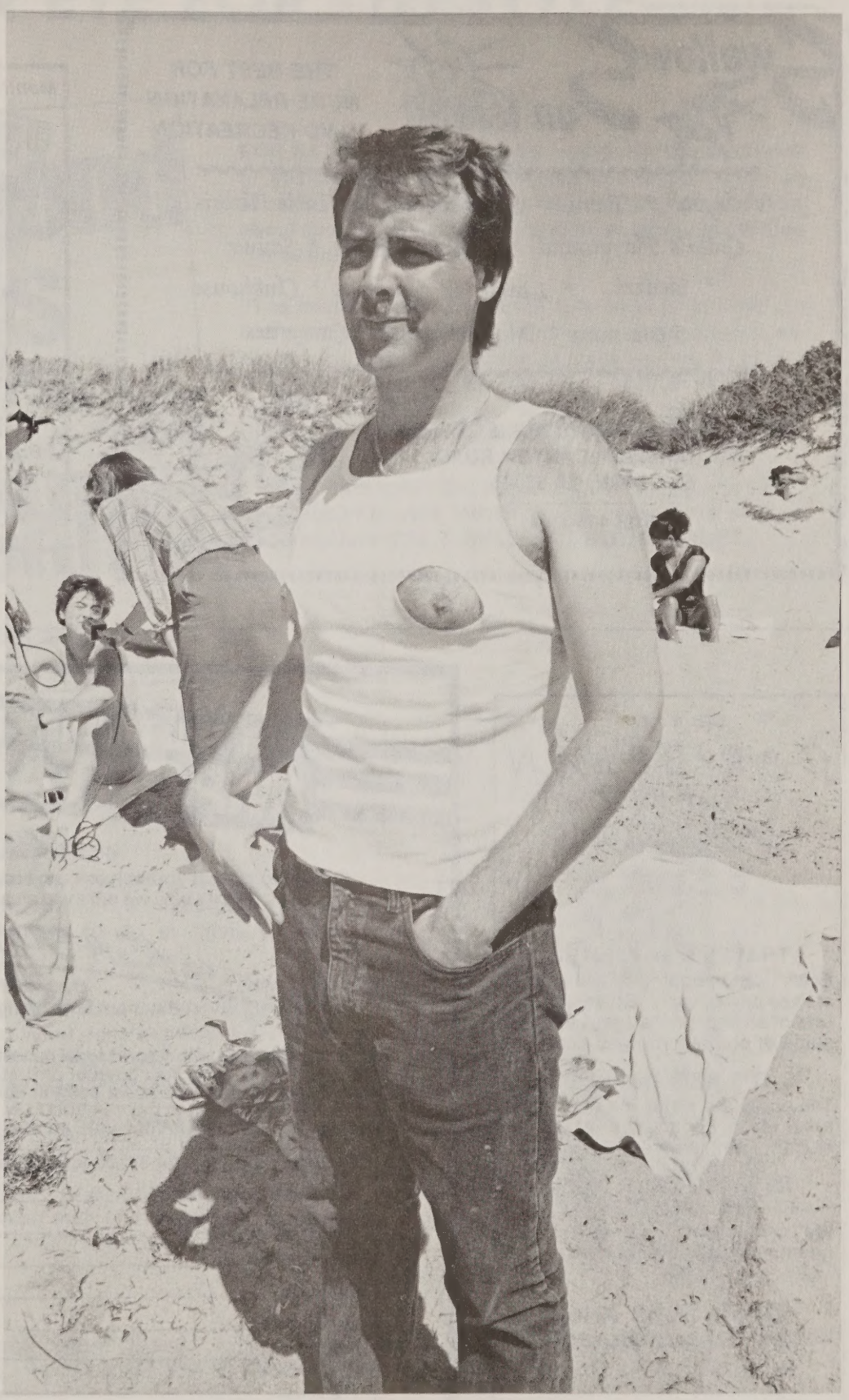
Sunny Glades Naturist Park
Box 309
Bothwell, ONT Canada N0P 1C0
(519) 695-3619

Lilly Valley Park
P.O. Box 261/1863 Pettit Rd.
Fort Erie, ONT
CANADA L2A 5M9
(416) 871-4208

Lakesun Club
RR 1
Perth Rd., ONT
CANADA KOH 210
(613) 353-2463

Toronto Helios Society
RR 1
Sharon, ONT
CANADA L0G 1V0
(416) 473-2462

Green Haven
P.O. Box 3374
Regina, SASK
CANADA, S4P 3H1
(306) 543-6189



WE LEAVE YOU WITH THIS CLOSING THOUGHT: Naturist men need to support brave naturist women if the lifestyle is to succeed. *Marilyn Humphries*

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EL CAJON, CA 92021

(619) 445-3754

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S/V "Duwa Duwa"

Homeport, St. Thomas, USVI, 00802
(809) 776-8953 776-6922 774-5630

As seen in CwS 5.3 p. 72 and the feature video "Here Comes the Sun"

IS THE NUDIST IDEA IMPORTANT?

We think so!

But we realize that not everyone can become a "Club Member." That's why we offer you an alternative

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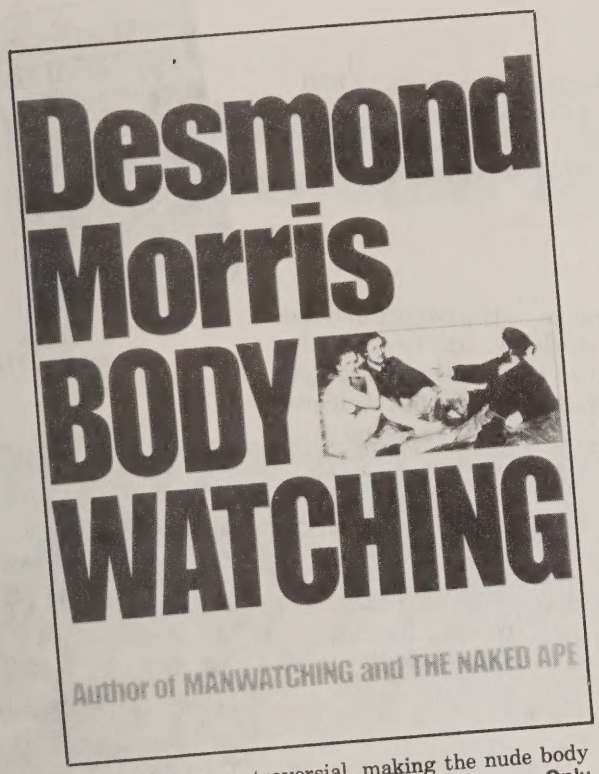

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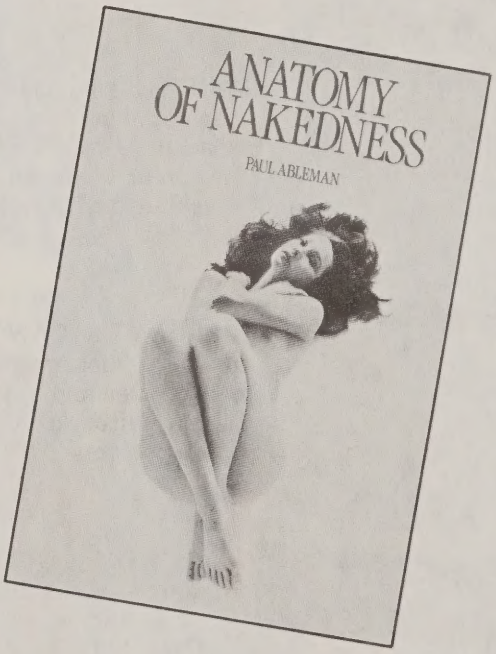

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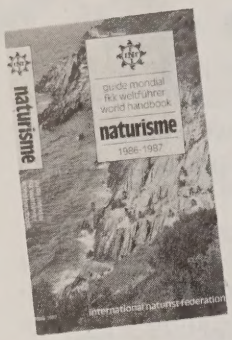

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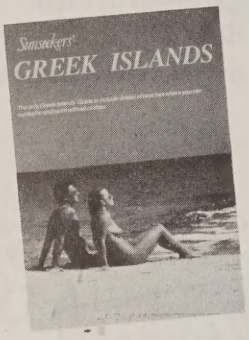

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